# History behind Masjid Jamkarān

## Along with Selected Supplications to the 12th Imām

Compiled by the
Research Office of the Holy Masjid of Jamkarān

Translated by
Saleem Bhimji

# "History behind Masjid Jamkarān"
# (( تاريخ مختصر مسجد جمكران ))

COMPILED BY THE
RESEARCH OFFICE OF THE HOLY MASJID OF JAMKARĀN

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The method of transliteration of Islāmic terminology from the Arabic language has been carried out according to the standard transliteration table mentioned below.

# Transliteration Table

| Symbol | Transliteration | Symbol | Transliteration |
|---|---|---|---|
| ء | ‘ | ل | l |
| ا | a | م | m |
| ب | b | ن | n |
| ت | t | و | w |
| ث | th | ي | y |
| ج | j | ة | ah |
| ح | ḥ | Long Vowels | |
| خ | kh | ا | ā |
| د | d | و | ū |
| ذ | dh | ي | ī |
| ر | r | | |
| ز | z | Short Vowels | |
| س | s | ـَ | a |
| ش | sh | ـِ | i |
| ص | ṣ | ـُ | u |
| ض | dh | | |
| ط | ṭ | | |
| ظ | ẓ | | |
| ع | ‘ | | |
| غ | gh | | |
| ف | f | | |
| ق | q | | |
| ك | k | | |

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# HISTORY BEHIND MASJID JAMKARĀN

Shaīkh Fāẓil Ḥassan ibn Muḥammad ibn Ḥassan al-Qummī, one of the learned Shī'a scholars who lived at the time of Shaīkh as-Ṣadūq (May the mercy of Allāh be upon him), in his book entitled the *'History of Qum'* relates from the book *'Munīs al-Ḥazīn'* and from the book *'Ma'rfiah al-Ḥaqq wa al-Yaqīn'* the following incident regarding the construction of the Masjid of Jamkarān:

Shaykh Ḥassan Matheleh Jamkarānī, an upright and noble man, said:

'I was sleeping in my home in the village of Jamkarān on Tuesday night, the 17th of the month of Ramaḍān in the year 393 A.H. It was after midnight that out of nowhere, a group of people came to my house, woke me up and said, 'Wake up and answer the call of your Master, Imām Mahdī Ṣāḥib al-Zamān – who has summoned you!"

Ḥassan continued, 'I woke up, collected myself and prepared to get dressed and said to the people, 'Please let me put my shirt on.' At that time, I heard a voice saying, 'That is not your shirt!' After removing the shirt, I reached for my pants, and again I heard a voice say, 'Those are not your pants! Don't put them on!' I removed them too and was able to find my own shirt and pants. I got dressed and then started to look for the key to unlock the door when I heard a voice, 'The door is open!' I went towards the door, opened it, and saw a group of pious, noble people. I offered them my greetings, to which they replied accordingly.

They took me to a place where the present location of the Masjid Jamkarān is, and as I was looking around, I saw a couch surrounded by fine carpets and pillows. A young man, who looked to be around 30 years old, was reclining on the couch, resting himself against the pillows. An old man was sitting beside him reading a book for him, while more than 60 men were around them - some of them dressed in white and others in green - offering their Ṣalāt.

The old man, whom I later found out was Prophet Khiẓr (peace be upon him), asked me to be seated. At that time, the Imām, who was sitting next to Prophet Khiẓr, called me by name and said, 'You must go to Ḥassan Muslim and give him a message:

'For the past five years, you have been farming on this land, planting and growing many things, but whatever you grow, we are destroying. This land is sacred, and Allāh the All-Mighty has chosen this land above all others and bestowed distinction and honor to it. Even this year, you have intended to plough and cultivate this land, though you neither have the right or authorization to do so. Thus, whatever financial earnings you have earned from this land must be returned so that the Masjid can be built on this spot. Since you have taken this land which does not belong to you, Allāh the Glorious and Powerful, has taken two of your young children away from you, but still you have not realized the wrong you are doing. If you continue in this way, the punishment of Allāh, which is beyond your imagination, will strike you."

I said, 'O' my Master, I must have some unique and convincing signs, since without this the people will not believe me.'

The Imām (peace be upon him) said, 'I will show you the signs at this spot so that your statement will prove to be truthful. You simply go and convey the message to the people. Go and see Sayyid Abū al-Ḥassan in Qum and tell him to come with you to visit Ḥassan Muslim and collect from him the earnings of the farm land for the past few of years, and with this money, lay the foundation for the Masjid.

For the remaining expenditure, you may collect it from the village of Rihaq, in the Ardhāl region (near Kashān) which belongs to me, to complete the building of the Masjid. Also, half of the estate of the village of Rihaq has been given as Waqf (endowment) for the maintenance of the Masjid.

Tell the people to visit this place, and to respect and honor it by offering four Rak'at of Ṣalāt as follows:

- The first Ṣalāt of two Rak'at should be prayed with the intention of 'Salutation to the Masjid' in which in each Rak'at, Sūrah al-Ḥamd should be recited once, followed by Sūrah al-Ikhlās seven times. In every Rak'at, the Ḍhikr:

in Rukū': سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ

in Sujūd: سُبْحَانَ رَبِّي الاَعْــــلى وَ بِحَمْدِهِ

should be recited seven times. The second Rak'at is to be recited exactly as the first one.

- The second Ṣalāt of two Rak'at, should be prayed with the intention of 'Ṣalāt for Imām al-Zamān' in which Sūrah al-Ḥamd is recited once, and the line:

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

should be recited one hundred times. The Sūrah should then be completed, followed by the recitation of Sūrah al-Ikhlās once. In every Rak'at, the Ḍhikr:

in Rukū': سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ

in Sujūd: سُبْحَانَ رَبِّي الاَعْــــلى وَ بِحَمْدِهِ

should also be recited seven times. The second Rak'at is to be recited exactly like the first one.

- Once both of the Ṣalāt are finished, the following line should be said once, لاَ إِلَــــهَ إِلاَّ اللهُ followed by the Tasbīhāt of Fāṭimah az-Zahrā (Peace be upon her) :

34 Times: أَللهُ أَكْبَرُ

33 Times: اَلْحَمْدُ للهِ

33 Times: سُبْحَانَ اللهِ

After this, you should go into Sajdah and recite Ṣalawāt on Prophet Muḥammad and his Family (peace be upon all of them) one hundred times:

أَللَّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

The Imām (Peace be upon him) then said,

( فَمَنْ صَلَّيْتَها فَكَأَنَّمَا صَلَّى فِي الْبَيْتِ العَتِيقِ )

'Whoever prays this Ṣalāt (will receive the same reward) as the one who prays inside the Holy Ka'bah.'

Ḥassan Matheleh Jamkarānī said, 'I had only taken a few steps, when I was called and informed, 'There is a goat in the herd of the shepherd Ja'far Kashānī - a goat partly colored with lots of hair. There are three spots on one side of his body, and four spots on the other side. If the people give you 10 pieces of gold, then purchase it with that money, and if not then purchase it from your own money. Tomorrow evening, on the 18th of the month of Ramaḍān, bring the goat to this location, slaughter it, and distribute it's meat among the sick people. Whoever from among the sick and ill who eat from that meat, will be granted Shafā' (intercession), by the will of Allāh (Glorified and Exalted is He) and will be cured of their sickness.'

Ḥassan Matheleh said, 'I returned to my home and spent the whole night thinking about what had transpired. I offered the morning Ṣalāt, and

proceeded to the house of 'Alī al-Manḍhar and told him about what had happened the previous night. We then both proceeded to the spot where the incident happened last night. I swear by Allāh that we saw the nails and chains that were kept as a sign of where the Masjid was to be built, and these were those signs that the Imām (peace be upon him) had promised me.

We then proceeded to the city of Qum, and to the house of Sayyid Abū al-Ḥassan. When we reached his house, we saw that his servant was waiting at the door of the house for us. The servant asked me, 'Are you Jamkarānī?' I replied in the affirmative and was told that the Sayyid was waiting for me.

I entered into the house, and greeted Sayyid Abū al-Ḥassan. He replied in a humble, respectful manner, and requested me to sit down. Before I could say anything to him he said to me, "O' Ḥassan Matheleh! I was sleeping last night, when in my dream, a person said to me and said, 'Tomorrow morning a man named Ḥassan Matheleh from Jamkarān will come to you. Accept whatever he tells you, since his speech is my speech and thus, you must not turn him away!' I woke up from my sleep and since then, I have been waiting for you."

Ḥassan Mathala said, "I explained the whole event in full that had transpired the previous night to Sayyid Abū al-Ḥassan. Without delay, the Sayyid ordered me put the saddle on the horse and bring it to him. It was close to 10:00 AM when we got on to the horse. Right then we noticed Ja'far the shepherd, with his herd of sheep walking near the road. I went towards the herd of sheep and saw a goat approaching from the back of the herd running towards me. I took hold of the goat and approached Ja'far, the shepherd, and proceeded to give him the money for this goat. He was very surprised and swore that he had never seen this goat in his life, nor was this goat a part of his flock.

We bought the goat and took it to the spot where the Imām (peace be upon him) had ordered us to take it. We slaughtered it and just as we were told, distributed its meat among the sick and ill people, and by the

grace of Allāh (Glorified and Exalted is He), they were all cured of their illnesses.

Sayyid Abū al-Ḥassan summoned Ḥassan Muslim, and was given the profits and earnings that he made from the last couple of years from his farming.

Sayyid Abū al-Ḥassan al-Riḍā took the nails and chains that were left by the Imām (peace be upon him) to his house in the city of Qum and every time the sick came to him for healing, they simply rubbed these things on their bodies, and by the Grace of Allāh (Glorified and Exalted is He) they would be cured.

After the passing away of Sayyid Abū al-Ḥassan al-Riḍā, one-day his son became ill. He went to the case where his father had kept the nails and chains with the hope that through them, he too would be cured from his sickness. He opened the case and found them missing! His search, along with the help of the people of the city for finding these missing items produced no positive results.'



After relating this incident, the Late Muḥaddith Nūrī is quoted as saying:

The Noble Scholar, Āghā Muḥammad 'Alī Kirmānshāhī, relates this incident in the year 393 A.H., but apparently, he has made a mistake in writing the date, as it actually occurred in the year 373 A.H. This is apparent since the death of Shaīkh as-Ṣadūq was before the year 390 A.H. and this event occurred during the lifetime of Shaīkh as-Ṣadūq.

As for the two Rak'at Ṣalāt that is related to the 12th Imām (peace be upon him), it is one of the well known Ṣalāt that a majority of the 'Ulamā have related, such as the following:

The Late Shaīkh Ṭabrisī, a famous writer of Tafsīr of the Qur'ān, writes in his book, *'Kunūz al-Nijāt',* that this Ṣalāt has been narrated in the ḥadith, just as has been narrated in this incident, and after the Ṣalāt, he has related a Duā' that should be read. He has not, however, related the

rest of the Ṣalāt, including the saying of the ‘Shahādat’, ‘Tasbīḥāt of Fāṭimah az-Zahrā (peace be upon her)’ and the ‘100 Ṣalawāt on the Prophet (peace be upon him and his family)’.

The Late Sayyid Faḍlullāh Rāwandī in his book, *‘Dawāt’*, after mentioning the Ṣalāt states, ‘The Ṣalāt for Imām al-Mahdī (peace be upon him) is two Rak’at, and in each Rak’at, Sūrah al-Fātiha should be read once, while the line إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ is recited one hundred times. After the Ṣalāt, one should recite Ṣalawāt on the Prophet and his Family (peace be upon them) 100 times.

The Late Sayyid Jalīl ‘Alī ibn Ṭāwūs, in his book, *‘Jamāl al-Usbū‘’* relates the reciting of the Ṣalāt for the 12th Imām just as has been narrated above, but he has not narrated the reciting of the 100 Ṣalawāt. Instead, he has stated that after the Ṣalāt, one should read the following Duā’:

إِلهى عَظُمَ الْبَلاءَ وَ بَرِحَ الْخِفَاءُ وَ انْكَشَفَ الْغِطَاءُ وَ ضَاقَتِ الأَرْضُ وَ مُنِعَتِ السَّمَاءُ وَ إِلَيْكَ يَا رَبِّ الْمُشْتَكى وَ عَلَيْكَ الْمُعَوَّلُ فِي الشِدَّةِ وَ الرَّخَاءِ أَللَّهُمَّ صَلِّ على مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَ عَجِّلْ أَللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ وَ أَظْهِرْ إِعْزَازَهُ يَا مُحَمَّدُ يا عَلِّيُ يا عَلِّيُ يا مُحَمَّدُ إِكْفِيَانِي فَإِنَّكُمَا كَافِيَاي يا مُحَمَّدُ يا عَلِّيُ يا عَلِّيُ يا مُحَمَّدُ أُنْصُرَانِي فَإِنَّكُمَا نَاصِرَانِي يا مُحَمَّدُ يا عَلِّيُ يا عَلِّيُ يا مُحَمَّدُ إِحْفِظَانِي فَإِنَّكُمَا حَافِظَاي يا مَوْلاَيَ يَا صَاحِبَ الزَّمَان. أَلْغَوْثُ أَلْغَوْثُ أَلْغَوْثُ. أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي. أَلأَمَانُ أَلأَمَانُ أَلأَمَانُ ◉



# RESPONSIBILITIES OF THE SHĪ'A TOWARDS IMĀM AL-ZAMĀN DURING HIS OCCULTATION

1. We must first have a deeper understanding and knowledge of our Imām - his characteristics, distinguishing attributes, and overall, who he truly is. One way we can achieve this goal is by the constant recitation of the following Duā':

أَللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّــــكَ. أَللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُـــولَكَ لَـــمْ أَعْـــرِفْ حَجَّتَكَ. أَللَّهُمَّ عَرَّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْــتُ عَنْ دِينِي◉

*Translation: "O' Allāh, let me know You, since if I do not know You, then I will not know Your Prophet. O' Allāh, let me know Your Prophet, since if I don't not know Your Prophet, then I will not know Your Ḥujjat (Representative). O' Allāh, let me know Your Ḥujjat (Representative), since if I do not know Your Ḥujjat (Representative), then I have gone astray from Your religion."*

2. We should constantly be in a state of waiting for the re-appearance of the Imām (Peace be upon him). This waiting is not simply sitting idle and counting down the hours and days until he re-appears, rather it must be coupled with action – performing those things which are Wājib for a Muslim to do, and refraining from those things which are ḥarām.

3. We should be patient for the return of the Imām, and not have doubts about when he will re-appear, nor have uncertainty regarding his occultation, as Allāh (Glorified and Exalted is He) knows best why the Imām has not yet appeared.

4. We should spend out of our wealth in the way of the Imām with the intention that we are spending it as a gift to him. For example, we can spend some of our money in the way of helping the Muslim Ummah, and especially the Shī'a in the name of the 12th Imām, so that the reward of our action goes to him. He in turn, will pray for our safety and well being.

5. We should constantly recite this Duā', which has been narrated in the book *'Kamāl al-Dīn'* by Shaīkh as-Ṣadūq, from al-Imām Ja'far al-Ṣādiq (Peace be upon him):

يَا اللهُ يَا رَحْمَنُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

*"O' Allāh, O' Beneficent, O' Merciful, O' Changer of Hearts, Make my heart firm on Your religion."*

6. One should always be prepared to help the Imām, in any time and place, and during his occultation, one should be in an outward state of grief and sorrow; and the best way to show this is to recite Duā' al-Nudbah on the four 'Eids, which are 'Eid al-Ghadīr, 'Eid al-Fitr, 'Eid al-Adha, and every Friday morning after Ṣalāt al-Fajr.

7. The true lover of the 12th Imām should relate the qualities and greatness of his character to the people so as to help them in understanding and getting to know the Imām better. Thus, those people will be able to invite others to the path of the 12th Imām more easily.

8. We should pray for the safety of our leader, and ask Allāh (Glorified and Exalted is He) for the re-appearance of the Imām and for his success.

9. We should refrain from calling the Imām by his first name (the same as of the Prophet of Islām), rather, we should call him by one of his titles,

such as; al-Qāim, al-Muntaẓar, al-Ḥujjah, al-Mahdī, al-Imām al-Gha'ib, etc…

10. We should stand up as a sign of respect whenever he is referred to, especially if the title al-Qāim is used.

11. We should prepare and keep our weapons with us at all times to help them Imām – whether it be a sword or a gun or...

12. We must keep away from those people who cause us to forget the Imām or become negligent towards him.

13. We should give the blessings and rewards of good deeds to the Imām, such as the recital of the Holy Qur'ān, Prayers, Duā' and Ziyārat of the graves of the Ma'sūmīn (peace be upon them).

14. Those who are scholars of Islām must present what they know and what they have studied to those who are uninformed so that the common people do not deviate from the True Path.

15. We should always curse the enemies of the Imām.

16. Ḥajj should be performed on behalf of the Imām (after one has performed one's obligatory Ḥajj), and if Ḥajj can not be performed, then someone should be sent as a representative of the Imām to perform Ḥajj.

17. We must deny anyone who claims that he is a special representative of the Imām during the time of the Ghaibat Kubrā.

18. We must not specify a particular time that the Imām will reappear; and anyone who does this must be called a liar.

19. We should pray to Allāh (Glorified and Exalted is He) that He grants us the opportunity to meet the Imām, and that we become his true believers who will be saved from the falsehood at the end of time and that we are not of those who will be the cause of the Imām's vengeance.

20. We should show great concern for rendering the property rights to the Imām, such as Zakāt, Khums and giving away those things which we love the most as a gift to the Imām on a yearly basis.

21. We should defending the cause of the Imām by training and stationing people in different areas of vocation, so as to be fully aware of the plots and tactics of the enemies of Islām. We should defend the cause and movement of the Imām by keeping a stock of vehicles and weapons to aid him when he returns.

22. We must concern ourselves with obtaining praiseworthy traits and noble ethics. We must surrender ourselves and obey Allāh (Glorified and Exalted is He) and refrain from His disobedience and everything which He has made unlawful for us, because observing these matters at the time of the Imām's occultation is more difficult then at the time of his reappearance, due to the many trials and tribulations that we have to face.

23. Reciting the Ziyārat of the Imām, and the recitation of Duā' Ahd, which have both been mentioned in the books of Duā', such as Mafātīḥ al-Jinān[1].

[1] These and other Duā's have also been mentioned in this book.



# TAWASSUL TO IMĀM AL-ZAMĀN (PEACE BE UPON HIM)

Writing letters (‘Arīḍa) to the Imām (peace be upon him) is one of the best ways for us to keep in contact with him. We are able to express our feelings to him and if we have any difficulties or problems, then we can ask him for help.

There are many ways of 'Tawassul' to the Imām which have been mentioned in the various books of Duā‘ and Ziyārat. We have included three methods – the first two are the writing of the ‘Arīḍa[2] to the Imām, and the third method being the recitation of Duā‘ Tawassul on Tuesday nights.

In his book, *'Muntahā al-Āmāl'*, the Late Muḥaddith Qummī relates from ‘Allāmah Majlisī that, 'Whoever has any wish, should write the following Duā' down on paper and write his wishes. It should then be put into the Ḍarīḥ[3] of one of the graves of the A'immah (peace be upon all of them), or one can seal it up, wrap it in mud and then throw it into the river, a deep well, or a pond of water. In this way, it will reach to Ṣāḥib al-Aṣr wa al-Zamān (peace and be blessings be upon him), and he will be obliged to answer one's requests.

We will mention two methods, the first, which is the following:

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[2] ‘Arīḍa are the "special letters" that the faithful write to the 12th Imām, which are then placed in a well or moving water.

[3] The Ḍarīḥ is the square/rectangular metal enclosure around the graves of the Imāms (Peace be with them).

Method 1:

بِسْمِ اللّٰهِ الرَّحْمنِ الرَّحِيمِ

كَتَبْتُ يَا مَوْلاَیَ صَلَوَتُ اللهِ عَلَيْكَ مُسْتَغِيثاً وَ شَكَوْتُ مَا نَزَلَ بِی مُسْتَجِيراً بِاللهِ عَزَّ وَ جَلَّ ثُمَّ بِكَ مِنْ أَمْرٍ قَدْ دَهَمَنِي وَ أَشْغَلَ قَلْبِي وَ أَطَالَ فِكْرِي وَ سَلَبَنِي بَعْضَ لُبِّي وَ غَيَّرَ خَطِيرَ نِعْمَةِ اللهِ عِنْدِي تَرَائِي إِقْبَالِهِ إِلَيَّ الْحَمِيمُ وَ عَجَزَتْ عَنْ دِفَاعِهِ حِيلَتِي وَ خَانَنِي فِي تَحَمُّلِهِ صَبْرِي وَ قُوَّتِي فَلَجَأْتُ فِيهِ إِلَيْكَ وَ تَوَكَّلْتُ فِي الْمَسْئَلَةِ لِلّهِ جَلَّ ثَنَاؤُهُ عَلَيْهِ وَ عَلَيْكَ فِي دِفَاعِهِ عَنِّي عِلْماً بِمَكَانِكَ مِنَ اللهِ رَبِّ الْعَالَمِينَ وَلِيِّ التَّدْبِيرِ وَ مَالِكِ الأُمُورِ وَاثِقاً بِكَ فِي الْمُسَارَعَةِ فِي الشَّفَاعَةِ إِلَيْهِ جَلَّ ثَنَائُهُ فِي أَمْرِي مُتَيَقِّناً لإِجَابَتِهِ تَبَارَكَ وَ تَعَالَى إِيَّاكَ بِإِعْطَائِی سُؤْلِي وَ أَنْتَ يَا مَوْلاَيَ جَدِيرٌ بِتَحْقِيقِ ظَنِّي وَ تَصْدِيقِ أَمَلِي فِيكَ فِي أَمْرِ...◉

(In the below space, write your wishes and requests.)

One should stand near a river, well or other body of water, and take the name of one of the four Representatives of the 12th Imām ('Uthmān Sa'īd al-'Umrawī, Muḥammad ibn 'Uthman, Ḥussain ibn Rūḥ, 'Alī ibn Muḥammad al-Samarī) and say the following:

يَا فَلاَنَ بْنِ فُلاَنِ سَلاَمٌ عَلَيْكَ أَشْهَدُ أَنَّ وَفاَتَكَ فِي سَبِيلِ اللهِ وَ أَنَّـــكَ حَيٌّ عِنْدَ اللهِ مَرْزُوقٌ وَ قَدْ خَاطَبْتُكَ فِي حَيَاتِكَ الَّتِي لَكَ عِنْدَ اللهِ عَزَّ وَ جَلَّ وَ هَذِهِ رُقْعَتِي وَ حَاجَتِي إِلى مَوْلاَنَا عَلَيهْ السَّلاَمُ فَسَلِّمْهَا إِلَيْـــهِ وَ أَنْتَ الثِّقَةُ الأَمِينَ ◉

*Translation: "O' ('Uthmān Sa'īd al-'Umrawī, Muḥammad ibn 'Uthman, Ḥussain ibn Rūḥ, 'Alī ibn Muḥammad al-Samarī). Salām Alaikum. I bear witness that you died in the path of Allāh and (hence) you are alive and are sustained by Allāh. I am adressing you in your "life", which you lead with Allāh – this is my note and wishes to the Master of the Era (the 12th Imām (Peace be upon him)), so please hand it over to him for you are indeed trustworthy."*

In place of :فُلاَنَ بْـــــنِ فُـــلاَنَ , one will say the name of one of the Representatives that were given above, and then put the paper into the water. Inshā' Allāh, one's requests will be fulfilled.

## Method 2:

The Late Shaykh 'Alī Akbar Nahāwandī in his book, *'al-Abqarā al-Ḥisān'*, mentions that Muḥammad ibn Muḥammad al-Ṭibīb, who was one of the Scholars of the Safawi dynasty, narrates from the book, *'Anīs al-'Abidīn'*, from the book *'Sa'ādat'*, that the following Duā' is Tawassul for anyone who has an important need[4]:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

تَوَسَّلْتُ إِلَيْكَ يَا أَبَا الْقَاسِمْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبِ اَلنَّبَإِ الْعَظِيمِ وَ الصِّرَاطَ الْمُسْتَقِيمِ وَ عِصْمَةِ اللاَّجِينَ بِأُمِّكَ سَيِّدَةَ نِسَآءِ الْعَالَمِينَ وَ بِأَبَائِكَ الطَاهِرِينَ وَ بِأُمِّهَاتِكَ الطَاهِرَات, بِيَسِ وَ الْقُرْآنِ الحَكِيمِ وَ الْجَبَرُوتِ الْعَظِيمِ وَ حَقِيقَةِ الأَيْمَانِ وَ نُورِ النَّوْرِ وَ كِتَابِ الْمَسْطُورِ أَنْ تَكُونَ سَفِيرِي إِلَى اللهِ تَعَالَى فِي حَاجَةِ لِفُلاَنٍ...◉

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4 One's wishes or requests should be written after the Arabic text, but the Duā' should be read out before this is done.

In the place of the word فُـــلاَنٍ, you should mention your wishes and desires.

أَوْ هِلاَكُ فُلاَنِ بْنِ فُلاَن

In place of the word فُلاَنِ بْنِ فُلاَن , you should mention your enemy.

Then, one should take this writing, cover it with mud, and place it in running water, or in a well, and while putting it in the water, one should recite the following:

يَا عُثْمَانِ بْنِ سَعِيدٍ وَ يَا مُحَمَّدِ بْنِ عُثْمَانَ أَوْ صِلاَقِصَّتِي إِلى صَـاحِبِ الزَّمَانِ صَلَواتُ اللهِ عَلَيْهِ ◉



# ISTIGHĀTHA TO THE IMĀM (PEACE BE UPON HIM)

Sayyid 'Alīkhān in his book *'Kalam al-Ṭayyib',* relates that this form of Istighātha (asking for help) from Ṣāḥib al-Aṣr wa al-Zamān (peace and blessings be upon him) can be performed anywhere. One must first read a two Rak'at Ṣalāt with Sūrah al-Ḥamd and any other Sūrah in both Rak'at. After the Ṣalāt, one should face towards the Qiblah (under the open sky), and read the following:

سَلاَمُ اللهِ الْكَامِلُ التَّامُّ الشَّامِلُ الْعَامُّ وَ صَلَوَاتُهُ الدَّائِمَةُ وَ بَرَكَاتُهُ
الْقَائِمَةُ التَّامَةُ عَلى حُجَّةِ اللهِ وَ وَلِيِّهِ فِي أَرْضِهِ وَ بِلاَدِهِ وَ خَلِيفَتِهِ عَلى
خَلْقِهِ وَ عِبَادِهِ وَ سُلاَلَةِ النُّبُوَّةِ وَ بَقِيَّةِ الْعِتْرَةِ وَ الصَّفْوَةِ صَاحِبِ الزَّمَانِ
وَ مُظْهِرِ الإِيمَانِ وَ مُلَقِّنِ أَحْكَامِ الْقُرْآنِ وَ مُطَهِّرِ الأَرْضِ وَ نَاشِرِ
الْعَدْلِ وَ الطُّولِ وَ الْعَرْضِ وَ الْحُجَّةِ الْقَائِمِ الْمَهْدِيِّ الإِمَامِ الْمُنْتَظَرِ
الْمَرْضِيِّ وَابْنِ الأَئِمَّةِ الطَّاهِرِينَ الْوَصِيِّ بْنِ الأَوْصِيَاءِ الْمَرْضِيِّينَ
الْهَادِي الْمَعْصُومِ ابْنِ الأَئِمَّةِ الْهُدَاةِ الْمَعْصُومِينَ اَلسَّلاَمُ عَلَيْكَ يَا مُعِزَّ
الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ اَلسَّلاَمُ عَلَيْكَ يَا مُذِلَّ الْكَافِرِينَ الْمُتَكَبِّرِينَ
الظَّالِمِينَ اَلسَّلاَمُ عَلَيْكَ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ اَلسَّلاَمُ عَلَيْكَ

يَابْنَ رَسُولِ اللهِ اَلسَّلاَمُ عَلَيْكَ يَابْنَ أَمِيرِ الْمُؤْمِنِينَ اَلسَّلاَمُ عَلَيْكَ يَـابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَآءِ الْعَالَمِينَ اَلسَّلاَمُ عَلَيْـكَ يَـابْنَ الأَئِمَّـةِ الْحُجَجِ الْمَعْصُومِينَ وَ الإِمَامِ عَلى الْخَلْقِ أَجْمَعِينَ اَلسَّلاَمُ عَلَيْكَ يَـا مَوْلاَیَ سَلاَمُ مُخْلِصٍ لَكَ فِي الْوِلاَيَةِ أَشْهَدُ أَنَّكَ الإِمَامُ الْمَهْدِيُّ قَوْلاً وَ فِعْلاً وَ أَنْتَ الَّذِي تَمْلاَءُ الأَرْضَ قِسْطاً وَ عَدْلاً بَعْدَ مَا مُلِئَتْ ظُلْماً وَ جَوْراً فَعَجَّلَ اللهُ فَرَجَكَ وَ سَهَّلَ مَخْرَجَكَ وَ قَرَّبَ زَمَانَكَ وَ كَـثَّرَ أَنْصَارَكَ وَ أَعْوَانَكَ وَ أَنْجزَ لَكَ مَا وَعَدَكَ فَهُوَ أَصْدَقُ الْقَـائِلِينَ ﴿وَ نُرِيدُ أَنْ نَمُنَّ عَلى الَّذِينَ اسْتُضْعِفُوا فِي الأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّـةً وَ نَجْعَلَهُمُ الْوَارِثِينَ﴾ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ يَـابْنَ رَسُـولِ اللهِ حَاجَتِي كَذَا وَ كَذَا◉

In the place of : كَذَا وَ كَذَا, mention your wishes and desires and then continue to recite:

فَشْفَعْ لِي فِي نَجَاحِهَا فَقَدْ تَوَجَّهْتُ إِلَيْكَ بِحَاجَتِي لِعِلْمِي أَنَّ لَـكَ عِنْدَ اللهِ شَفَاعَةً مَقْبُولَةً وَ مَقَاماً مَحْمُوداً فَبِحَقِّ مَنِ اخْتَصَّكُمْ بِـأَمْرِهِ وَ ارْتَضَاكُمْ لِسِرِّهِ وَ بِالشَّأْنِ الَّذِي لَكُمْ عِنْدَ اللهِ بَيْنَكُمْ وَ بَيْنَهُ سَـلِ اللهَ تَعَالى فِي نُجْحِ طَلِبَتِي وَ إِجَابَةِ دَعْوَتِي وَ كَشْفِ كُرْبَتِي ◉

*Translation:* "The glorious, perfect, complete, general, inclusive (of all levels of perfection) greetings of Allāh, and His Continuous Mercy and Everlasting and Perfect Blessing, be upon Allāh's authority, his friend on

His earth and land. His successor over the creatures and slaves, the pure son of prophecy, the chosen remainder of the household, his holiness, the Imām of our Time, the Eludicator of Faith, the Teacher of the Rules of the Qur'ān, the Purifier of the Earth from oppression and insolence, the Spreader of Justice over the entire world, the Uprising Authority, the Awaited Mahdī, Allāh's chosen, the son of the world's pure Imāms, the Appointed Guardian, the Son of the Guardians chosen by the Infalliable Guide, and the Son of the Infallible Guiding Imāms.

Greetings to you O' honor bestower to the oppressed believers. Greetings to you O' humiliator of the non-believing arrogant oppressors. Greetings to you O' my master, O' Imām of our age. Greetings to you O' the son of Allāh's messenger. Greetings to you O' son of the Master of the Faithful. Greetings to you O' son of Fāṭimah az-Zāhra, the Master of the Women of all the worlds. Greetings to you O' son of the Imām of the Infallible Authorities and Imāms over all creatures. Greetings to you O' my Master, a sincere greeting with faith in your guardianship and leadership.

I testify that you are the world's guiding leader (both) in action and speech, and you are the one who will fill the world with justice after being filled with tyranny. So may Allāh accelerate your deliverance, make your appearance easy, the time of your authority close, increase your supporters and helpers and fulfil His promise of victory to you.

His is the most truthful speech when he has said (in the Qur'ān) "...*And We desired to bestow a favor upon those who were deemed weak in the land and to make them the Imāms and to make them the heirs.*"

O' my Master, O' Lord of the Time, O' son of Allāh's Messenger, my need is so and so *(ask your need)* so make intercession for me to Allāh for its (my need) fulfillment.

I have attended to you in its fulfillment, because I know that you have an accepted intercession, and a position of great glory, so with the light of the One who has specified you with the order of His succession and selected you for keeping the secrets of His knowledge, and with the right

of the status and dignity you have before Allāh, ask the exalted Allāh to fulfill my needs, accept my prayers and remove my grief and sorrow."

● Note: Shaykh Abbās Qummī in his book, *'Mafātīḥ al-Jinān'* relates a ḥadīth that in the first Rak'at of this Ṣalāt, after Sūrah al-Ḥamd, one should recite Sūrah al-Fatḥ, and in the second Rak'at, after Sūrah al-Ḥamd, one should recite Sūrah al-Naṣr.

## Sūrah al-Fatḥ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

﴿ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللهُ عَلِيمًا حَكِيمًا ﴿٤﴾ لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِندَ اللهِ فَوْزًا عَظِيمًا ﴿٥﴾ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا ﴿٧﴾ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾ لِتُؤْمِنُوا بِاللهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً ﴿٩﴾ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ يَدُ

اللهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا
عَاهَدَ عَلَيْهُ اللهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ
الأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ
فِي قُلُوبِهِمْ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ
أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنتُمْ أَن لَّن
يَنقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَلِكَ فِي قُلُوبِكُمْ
وَظَنَنتُمْ ظَنَّ السَّوْءِ وَكُنتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَن لَّمْ يُؤْمِن بِاللهِ
وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ
وَالأَرْضِ يَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَكَانَ اللهُ غَفُورًا رَّحِيمًا
﴿١٤﴾ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا
نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلامَ اللهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللهُ
مِن قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لاَ يَفْقَهُونَ إِلاَّ قَلِيلاً ﴿١٥﴾
قُل لِّلْمُخَلَّفِينَ مِنَ الأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُوْلِي بَأْسٍ شَدِيدٍ
تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِن تُطِيعُوا يُؤْتِكُمُ اللهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا
كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾ لَيْسَ عَلَى الأَعْمَى
حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ وَمَن يُطِعِ اللهَ
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ وَمَن يَتَوَلَّ يُعَذِّبْهُ
عَذَابًا أَلِيمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ

الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللهُ عَزِيزًا حَكِيمًا ﴿١٩﴾ وَعَدَكُمُ اللهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللهُ بِهَا وَكَانَ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الأَدْبَارَ ثُمَّ لاَ يَجِدُونَ وَلِيًّا وَلاَ نَصِيرًا ﴿٢٢﴾ سُنَّةَ اللهِ الَّتِي قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللهِ تَبْدِيلاً ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُ وَلَوْلاَ رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَؤُوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنزَلَ اللهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾ لَقَدْ صَدَقَ اللهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لاَ تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِن دُونِ

ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٢٨﴾ مُّحَمَّدٌ رَّسُولُ اللَّهِ
وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلاً مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ
شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٢٩﴾

In the name of Allāh, the Beneficent, the Merciful.

1. Surely We have given to you a clear victory.

2. That Allāh may forgive your community their past faults and those to follow, and complete His favor to you and keep you on a right way,

3. And that Allāh might help you with a mighty help.

4. He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allāh's are the hosts of the heavens and the earth, and Allah is Knowing, Wise.

5. That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allāh.

6. And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allāh. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

7. And Allāh's are the hosts of the heavens and the earth; and Allāh is Mighty, Wise.

8. Surely We have sent you as a witness and as a bearer of good news and as a warner,

9. That you may believe in Allāh and His Apostle and may aid him and revere him; and (that) you may declare His glory, morning and evening.

10. Surely those who swear allegiance to you do but swear allegiance to Allāh; the hand of Allāh is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allāh, He will grant him a mighty reward.

11. Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allāh if He intends to do you harm or if He intends to do you good; nay, Allāh is Aware of what you do:

12. Nay! you rather thought that the Apostle and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.

13. And whoever does not believe in Allāh and His Apostle, then surely We have prepared burning fire for the unbelievers.

14. And Allāh's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allāh is Forgiving, Merciful.

15. Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the world of Allāh. Say: By no means shall you follow us; thus did Allāh say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

16. Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allāh will

grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

17. There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allāh and His Apostle, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

18. Certainly Allāh was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,

19. And many acquisitions which they will take; and Allāh is Mighty, Wise.

20. Allāh promised you many acquisitions, which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

21. And others which you have not yet been able to achieve Allāh has surely encompassed them, and Allah has power over all things.

22. And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

23. Such has been the course of Allāh that has indeed run before, and you shall not find a change in Allāh's course.

24. And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allāh is Seeing what you do.

25. It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge - so that Allāh may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

26. When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allāh sent down His tranquillity on His Apostle and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Aware of all things.

27. Certainly Allāh had shown to His Apostle the vision with truth: you shall most certainly enter the Sacred Mosque, if Allāh pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

28. He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all the religions; and Allāh is enough for a witness.

29. Muḥammad is the Apostle of Allāh, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allāh and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allāh has promised those among them who believe and do good, forgiveness and a great reward.

## Sūrah al-Naṣr

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

﴿إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

In the name of Allāh, the Beneficent, the Merciful.

1. When there comes the help of Allāh and the victory,
2. And you see men entering the religion of Allāh in companies,
3. Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).



# DUĀ' AL-AHD

Those who are the true Shīʿa and sincere lovers of Imām al-Madhī (peace be upon him) should renew their pledge of allegiance and loyalty to Ṣāḥib al-Aṣr wa al-Zamān everyday. When a loyal Shī'a comes to realize that he is constantly in the presence of the 12th Imām, and that the Imām is fully aware of all that he does and says, then it his is responsibility that in any way possible, he offer his services to the Imām – whether it be by the tongue, heart, wealth or life.

One way that we can show our Imām that we are truly with him is to recite Duā' al-Ahd every morning after the Fajr Ṣalāt – of course this does not mean that we just recite it as a ritual, rather we must read it with understanding and practice what is said in this short, but powerful Duāʿ.

Sayyid ibn Ṭāwus, Kaf'amī and other 'Ulamā, narrate from various books that Imām as-Ṣādiq (peace be upon him) had said:

> *'Whoever reads the follow Duā' for forty days straight makes a promise with Allāh (Glorified and Exalted is He), and will be one of the helpers of al-Qāim (May Allāh hasten his return), and if one dies before the rise of al-Qāim, then Allāh will raise one up from the grave so that one may be able to help the Imām. Allāh will grant one who reads this Duā', 1000 good deeds for every letter recited and will forgive 1000 sins for every letter recited.'*

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

أَللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَاةِ وَ الإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظِّلِّ وَ الحَرُورِ وَ مُنْزِلَ الْقُرْآنِ العَظِيمِ و رَبَّ الْمَلاَئِكَةِ الْمُقَرَّبِينَ وَ الأَنْبِيآءِ وَ الْمُرْسَلِينَ. أَللَّهُمَّ إِنِّي أَسْئَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بِنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّومِ أَسْئَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَوَاتُ وَ الأَرْضُونَ وَ بِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الأَوَّلُونَ وَ الآخِرُونَ يَا حَيّاً قَبْلَ كُلِّ حَيٍّ وَ يَا حَيّاً بَعْدَ كُلِّ حَيٍّ وَ يَا حَيّاً حِينَ لاَ حَيَّ يَا مُحْيِيَ الْمَوْتَى وَ مُمِيتَ الأَحْيَآءِ يَا حَيُّ لاَ إِلَهَ إِلاَّ أَنْتَ.

أَللَّهُمَّ بَلِّغْ مَوْلاَنَا الإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللهِ عَلَيْهِ وَ عَلَى آبآئِهِ الطَّاهِرِينَ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي مَشَارِقِ الأَرْضِ وَ مَغَارِبِهَا سَهْلِهَا وَ جَبَلِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ عَنِّي وَ عَنْ وَالِدَيَّ مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللهِ وَ مِدَادَ كَلِمَاتِهِ وَ مَا أَحْصَاهُ عِلْمُهُ وَ أَحَاطَ بِهِ كِتَابُهُ. أَللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْداً وَ عَقْداً وَ بَيْعَةً لَهُ فِي عُنُقِي لاَ أَحُولُ عَنْهَا وَ لاَ أَزُولُ أَبَداً. أَللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الذَّآبِّينَ عَنْهُ وَ الْمُسَارِعِينَ إِلَيْهِ فِي قَضَآءِ حَوَائِجِهِ وَ الْمُمْتَثِلِينَ لِأَوَامِرِهِ وَ الْمُحَامِينَ عَنْهُ وَ السَّابِقِينَ إِلى إِرَادَتِهِ وَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ.

أَللَّهُمَّ إِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلى عِبَادِكَ حَتْماً مَقْضِيّاً فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِراً كَفَنِي شَاهِراً سَيْفِي مُجَرِّداً قَنَاتِي مُلَبِّياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي. أَللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْغُرَّةَ الْحَمِيدَةَ وَاكْحُلْ نَاظِرِي بِنَظْرَةٍ مِنِّي إِلَيْهِ وَ عَجِّلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ وَ أَوْسِعْ مَنْهَجَهُ وَاسْلُكْ بِي مَحَجَّتَهُ وَ أَنْفِذْ أَمْرَهُ وَاشْدُدْ أَزْرَهُ وَاعْمُرِ أَللَّهُمَّ بِهِ بِلاَدَكَ وَ أَحْيِ بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ﴾. فَأَظْهِرِ أَللَّهُمَّ لَنَا وَلِيَّكَ وَابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ حَتّى لاَ يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلاَّ مَزَّقَهُ وَ يُحِقَّ الْحَقَّ وَ يُحَقِّقَهُ وَاجْعَلْهُ أَللَّهُمَّ مَفْزَعاً لِمَظْلُومِ عِبَادِكَ وَ نَاصِراً لِمَنْ لاَ يَجِدُ لَهُ نَاصِراً غَيْرَكَ وَ مُجَدِّداً لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشَيِّداً لِمَا وَرَدَ مِنْ أَعْلاَمِ دِينِكَ وَ سُنَنِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ. وَاجْعَلْهُ أَللَّهُمَّ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ. أَللَّهُمَّ وَ سُرَّ نَبِيَّكَ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَ آلِهِ بِرُؤْيَتِهِ وَ مَنْ تَبِعَهُ عَلى دَعْوَتِهِ وَارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ. أَللَّهُمَّ اكْشِفْ هَذِهِ الغُمَّةَ عَنْ هذِهِ الأُمَّةِ بِحُضُورِهِ وَ عَجِّلْ لَنَا ظُهُورَهُ إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَرَاهُ قَرِيباً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اَلْعَجَلُ اَلْعَجَلُ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ ◉

*Translation:* "O' Allāh the Sustainer of the Great Light, the Exalted Throne and the tempestuous sea, the revealer of the Taurat, Injil and Zabur the Sustainer of the shade and the heat, the Revealer of the great Qur'an, the Sustainer of the honored angels, Prophets and the Messengers.

O' Allāh I beseech You by Your benevolent countenance and its brilliance and eternal kingdom; O' the Ever-Living, O' the Self subsisting, by Your name which illuminates the heavens and the earths and by Your name by which the predecessors and the posterity are reformed, O' the Ever-present before any living thing existed and the Everlasting even after all life will cease. O' Ever-living even when there was no life at all, O' One who resurrects the dead and brings death to the living, O' Ever-living, there is no God except You.

O' Allāh, convey to our Master, the Imām (peace be upon him) the guide, the guided, the one established in authority by Your command, may Your blessings be on him and on his pure ancestors, from all the faithful male and female, in the East and the West of the world, in the plains or on the mountains, on the lands and in the sea, and from me and my parents, blessings that equal in weight the "Throne" of Allāh, the ink of His words and such as only encompassed by His knowledge and covered by His book.

O' Allāh I renew on the dawn of this day and all the days of the remainder of my life my pledge, covenant and allegiance to him, as my obligation, which I shall neither ever contravene nor neglect.

O' Allāh include me amongst his helpers, defenders, those fulfilling his wishes and commands, his defenders, the fore-runners to carry out his intentions and those to be martyred in his presence.

O' Allāh should death intervene between me and his reappearance -- the death which You have made inevitable on Your servants -- let me out from my grave covered in my shroud, my sword unsheathed, my spear poised responding to the call of the caller in the cities and deserts.

O' Allāh grace me with a sight of the appearance of one rightly guided and the finest of the praise worthy and cool my eyes with a light of one to whom I am attentive and hasten his return, render his re-appearance smooth and widen his path and lead me onto his path and cause his orders to be executed and strengthen his back. O' Allāh populate Your cities through him and revive Your servants for indeed You have said and Your words are true; "*Mischief has shown its face on the lands and in the seas on account of what the hands of men have wrought.*" *(Qur'an 30:41)*

O' Allāh present this from us to Your friend and the son of the daughter of Your Prophet who bears the name of Your Messenger until he destroys all untruth and manifests the truth fully.

O' Allāh make him the refuge for Your oppressed servants and a helper for him who has no other helper besides You and the reviver of the commandments in Your book which has been neglected and the strengthener of the sciences in Your religion and the traditions of Your Prophet. May Allāh's blessing be upon him and his progeny.

O' Allāh place him among those whom You have protected from the oppression of the oppressors.

O' Allāh please Your Prophet Muḥammad, may the blessings of Allāh be upon him and his progeny, and those who will obey the invitation of the Imām and have mercy on our state of abasement after his appearance.

O' Allāh spare us this grief from this Ummah by his reappearance and hasten his re-appearance for "*verily they (hypocrites) regard it to be far distant and we see it very near*" *(70:6,7)* by Your mercy, O' the most Merciful."

**One should then strike one's right hand on the right thigh three times, and each time recite the following:**

( اَلْعَجَلُ اَلْعَجَلُ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ )

"Hasten, Hasten, O' my Master O' Master of the time."



# SHORT ZIYĀRAT TO THE IMĀM

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

اَلسَّلاَمُ عَلَيْكَ يَا صَاحِبَ العَصْرِ وَ الزَّمَانِ. اَلسَّلاَمُ عَلَيْكَ يَا خَلِيفَةَ الرَّحْمنِ. اَلسَّلاَمُ عَلَيْكَ يَا شَرِيكَ الْقُرْآن. اَلسَّلاَمُ عَلَيْكَ يَا قَاطِعَ الْبُرْهَانِ. اَلسَّلاَمُ عَلَيْكَ يَا امَامِ الإِنْسِ وَ الْجَانِّ. عَجَّلَ اللهُ تَعَالى فَرَجَكَ. وَ سَهَّلَ اللهُ مَخْرَجَكَ. وَ جَعَلْنَا مِنْ اَعْوَانِكَ وَ اَنْصَارِكَ. اَلسَّلاَمُ عَلَيْكَ وَ عَلى آبآئِكَ الطَّيِّبِينَ وَ اَجْدَادِكَ الطَّاهِرِينَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ ◉

*Translation:* "In the Name of Allāh, Most Gracious, Most Merciful. Peace be upon you O' Master of the Age and Time. Peace be upon you O' Successor of the Most Beneficent. Peace be upon you O' Partner of the Qur'ān. Peace be upon you O' Splitter of the Proof. Peace be upon you O' Imām over mankind and Jinn. May Allāh, The Highest speed your return. And make easy your re-appearance. And place us amongst your helpers and aiders. May the Peace, Mercy and blessings of Allāh be upon you, your Righteous fathers and your Pure grand-fathers."



# ZIYĀRAT ĀLE YĀ SĪN

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

سَلاَمٌ عَلى آلِ يَس۞ اَلسَّلاَمُ عَلَيْكَ يَا دَاعِيَ اللهِ وَ رَبَّانِيَّ آيَاتِـــــهِ ۞ اَلسَّلاَمُ عَلَيْكَ يَا بَابَ اللهِ وَ دَيَّانَ دِيـــنِهِ ۞ اَلسَّلاَمُ عَلَيْكَ يَا خَلِيفَـةَ اللهِ وَ نَاصِرَ حَقِّهِ ۞ اَلسَّلاَمُ عَلَيْكَ يَا حُجَّةَ اللهِ وَ دَلِيلَ اِرَادَتِـــــهِ ۞ اَلسَّلاَمُ عَلَيْكَ يَا تَالِيَ كِتَابَ اللهِ وَ تَرْجُمَانَهُ ۞ اَلسَّلاَمُ عَلَيْكَ فِـــي اَنآءِ لَيْلِكَ وَ اَطْرَافِ نَهَارِكَ ۞ اَلسَّلاَمُ عَلَيْكَ يَا بَقِيَّةَ اللهِ فِي اَرْضِـــهِ ۞ اَلسَّلاَمُ عَلَيْكَ يَا مِيثَاقَ اللهِ الَّذِي اَخَذَهُ وَ وَكَّـــدَهُ ۞ اَلسَّـــلاَمُ عَلَيْكَ يَا وَعَدَ اللهِ الَّذِي ضَمِنَهُ ۞ اَلسَّـــلاَمُ عَلَيْـــكَ اَيُّـــهَا الْعَلَـــمُ الْمَنْصُوبُ وَ الْعِلْمُ الْمَصبُوبُ وَ الْغَوْثُ وَ الرَّحْمَةُ الْوَاسِعَةُ وَعْداً غَـيْرَ مَكْذُوب ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تَقُومُ ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تَقْعُــدُ ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تَقْرَءُ وَ تُبَيِّنُ ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تُصَلِّـــي وَ تَقْنُتُ ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تَرْكَعُ وَ تَسْجُدُ ۞ اَلسَّـــلاَمُ عَلَيْـــكَ حِينَ تُهَلِّلُ وَ تُكَبِّرُ ۞ اَلسَّلاَمُ عَلَيْكَ حِينَ تَحْمَـــدُ وَ تَسْـــتَغْفِرُ ۞

اَلسَّلاَمُ عَلَيْكَ حِينَ تُصْبِحُ وَ تُمْسِي ۞ اَلسَّلاَمُ عَلَيْكَ فِي اللَّيْلِ اذَا يَغْشَى وَ النَّهَارِ اذَا تَجَلَّى ۞ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا الإِمَامُ الْمَامُونَ ۞ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمَامُولُ ۞ اَلسَّلاَمُ عَلَيْكَ بِجَوَامِعِ السَّلاَمُ ۞ أُشْهِدُكَ يَا مَوْلاَيَ أَنِّي اَشْهَدُ اَنْ لاَّ الهَ الاَّ اللّٰهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ اَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ لاَ حَبِيبَ الاَّ هُوَ وَ اَهْلُهُ ۞وَ اُشْهِدُكَ يَا مَوْلاَيَ اَنَّ عَلِيًّا اَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ ۞ وَ الْحَسَنَ حُجَّتُهُ ۞ وَ الْحُسَيْنِ حُجَّتُهُ ۞ وَ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ ۞وَ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ ۞وَ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ ۞ وَ مُوسى بْنَ جَعْفَرٍ حُجَّتُهُ ۞ وَ عَلِيَّ بْنَ مُوسى حُجَّتُهُ ۞ وَ مُحَمَّدِ بْنَ عَلِيٍّ حُجَّتُهُ ۞ وَ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ ۞ وَ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ ۞ وَ اَشْهَدُ اَنَّكَ حُجَّةَ اللهِ اَنْتُمُ الأَوَّلُ وَ الآخِرُ وَ اَنَّ رَجْعَتَكُمْ حَقٌّ لاَّ رَيْبَ فِيهَا يَوْمَ لاَ يَنْفَعُ نَفْساً ايمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِي ايمَانِهَا خَيْراً ۞ وَ اَنَّ الْمَوْتَ حَقٌّ وَ اَنَّ نَاكِراً وَّ نَكِيراً حَقٌّ ۞ وَ اَشْهَدُ اَنَّ النَّشْرَ حَقٌّ وَّ الْبَعْثَ حَقٌّ وَّ اَنَّ صِرَاطَ حَقٌّ وَ الْمِرْصَادَ حَقٌّ وَّ الْمِيزَانَ حَقٌّ وَّ الْحَشْرَ حَقٌّ وَ الْحِسَابَ حَقٌّ وَ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْوَعْدَ وَ الْوَعِيدَ بِهِمَا حَقٌّ ۞ يَا مَوْلاى شَقِيَ مَنْ خَالَفَكُمْ وَ سَعِدَ مَنْ اَطَاعَكُمْ فَاشْهَدْ عَلى مَا اَشْهَدْتُكَ عَلَيْهِ وَ اَنَا وَلِيٌّ لَّكَ بَرِىٌّ مِّنْ عَدُوِّكَ فَالْحَقُّ مَا رَضِيتُمُوهُ وَ الْبَاطِلُ مَا اَسْخَطْتُمُوهُ وَ الْمَعْرُوفُ مَا

اَمَرْتُمْ بِهِ وَ الْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ فَنَفْسِي مُؤْمِنَةٌ بِاللهِ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ بِرَسُولِهِ وَ بِالأَمِيرِ الْمُؤْمِنِينَ وَ بِكُمْ يَا مَوْلاَى اَوَّلِكُمْ وَ آخِرِكُمْ وَ نُصْرَتِي مُعَدَّةٌ لَّكُمْ وَ مَوَدَّتِي خَالِصَةٌ لَّكُمْ ۞ آمِينَ آمِيْنَ ◉

*Translation:* "Greetings to the descendants of Yā Sīn (Family of the Prophet Muḥammad (Peace be upon him and his family)). Greetings to you O' Caller towards Allāh and the manifestation of Allāh's signs and the mirror of divine attributes. Greetings to you, O' door to Allāh's (Mercy and Grace) the governor and protector of Allāh's religion. Greetings to you O' Khalifah of Allah (on earth) and to you O' Allāh's authority over the worlds creatures, and the slave's guide to divine wills.

Greetings to you O' recitor and interpreter (elucidator of the facts) of Allāh's Book. Greetings to you at all hours of the day and night. Greetings to you O' Allāh's remainder on His earth. Greetings to you O' covenant and promise (position of Imāmate and Caliphate in his absence and presence) which Allāh took over the creatures and made it certain and firm. Greetings to you O' promise of Allāh (of your divine authority over the world) which he guaranteed (that you fill the earth with justice after it being full of oppression and injustice).

Greetings to you O' banner of Allāh's justice and Allāh's bestowed knowledge and wisdom, the creatures refuge and divine all-encompassing mercy (which is the perfect truth) and will never turn to be false. Greetings to you (Lord of the Age in all conditions) when by Allāh's command, will appear and rise up and will disappear in absence. Greetings to you when recite (the divine Book) and interpret (disclose its facts).

Greetings to you with engage in prayer and supplication. Greetings to you when perform bow down and prostrate (in obedience to Allāh) Greetings to you when you say "There is no god except for Allāh" and "Allāh is the Greatest!" Greetings to you when you praise Allāh and ask His forgiveness. Greetings to you in the morning and afternoons.

Greetings to you in the dark nights and bring days. Greetings to you O' protected Imām (secured from the enemies harm). Greetings to you O' one who has been preferred over all people and the hope of all creatures. Greetings to you with all types of greetings.

O' my master, I take you as a witness for I testify that there is no god except for Allāh, the One who has no partner and that Muḥammad is His (special) slave and apostle, and that Allāh has no beloved other than him and his household (nobody from the past nor of those to come can ever hope to attain this level of Allāh's love)

O' my master, I take you as a witness that 'Alī, the Master of the Faithful is His Authority, Ḥassan is His Authority, Ḥussain is His Authority, 'Alī ibn al-Ḥussain is His Authority, Muḥammad ibn 'Alī is His Authority, Ja'far ibn Muḥammad is His Authority, Mūsā ibn Ja'far is His Authority, 'Alī ibn Mūsā is His Authority, Muḥammad ibn 'Alī is His Authority, 'Alī ibn Muḥammad is His Authority. Ḥassan ibn 'Alī is His Authority, and I testify that you (O' Imām of the Time) are the Authority of Allāh, and that you (Imāms and Leaders of guidance and the Household of the honored Prophet) are the first beings (in the creation of the souls) and the last in bodies (thus, in the world of souls, you have superiority in presence and honor over all other souls, and in the physical word, you are from the last Prophet and the Friends of Allāh).

Certainly your return is real and there is no doubt in it the day where no one's faith shall profit if it did not believe before or earn good through its faith. (I believe that) death is real and the Angels Nakīr and Munkir are real, the Day of Resurrection is real, the Day of Reinfusion and quickening of the death is real, and the day of reckoning is real, and the ṣirāṭ (bridge over the hell fire) is real, and the blessings of paradise and hellfire are real, and the promise of Your Divine Blessing and the threat of punishment in hellfire and paradise are real.

O' my master, the wretched is the one who opposes you (the household of the Prophet) and happy is the one who obeys you. Thus, (my master) testify for what I took you as a witness (which was mentioned earlier) and (I testify that) I am your friend and an enemy to your enemies. The truth is what you are pleased with and false is what you dislike. The

lawful deed is what you order to do and the unlawful deed is what you forbid from, so I have faith in the One Allāh, who does not need anything and is without partner, and (I have faith in his) Apostle (the chosen Prophet Muḥammad) and the master of the faithful (ʻAlī) and all of you (Imāms of guidance of the Prophet (ṣ)'s household).

O' my master whom the first (Master of the Faithful ʻAlī) and the last is you (Imām of the time) - I follow you and my support is prepared for you and my friendship (love for you) is sincere. O' Allāh, accept all my prayers. Amīn, Amīn.

O' my Lord, I ask you to send your blessing upon the Prophet of Mercy and the Perfect Word of Your Light. Fill my heart with light of certitude, my chest (heart) with light of faith, my thought with light of good intentions, my will and determination with light of knowledge, my strength (body and soul) with light of work, my tongue with light of truth, my religion with light of insights from you, my eyes with light of seeing, my ears with light of wisdom, my heart which is the place of love and affection, light of love and loyalty to Muḥammad and his descendants (peace be upon them all) so that I meet you (when I die) while being faithful to Your pact and covenant, and for you to shower me with Your mercy.

O' my Praiseworthy master, O' my Lord, bless Muḥammad, Your Authority and Guide to creatures on earth, Your deputy in Your kingdom, the Caller of Creatures to Your Way (of knowledge and obedience), the One who rose for Executing Your justice (Allāh's rule and religion), the Reviver of Creatures with Your command.

(I testify) that he is the friend and the Master of the Faithful, the destroyer and abolisher of the non-believers, the enlightener of the darkness of the world and revealer of the truth (commandments and rules), the speaker of the realities of wisdom and truth, the perfect word (great divine soul) in earth (and heavens), the special slave who is awaiting Your command, the fearful of Your majesty and omnipotence, the nations kind and advising master, the ship for the salvation of creation, the representative of Allāh, the light of the creations eyes, the

best (human being) to wear garments, the sight-giving to the blind, (blindness of ignorance and infidelity) and the one to fill the earth with justice after being filled (in the time of ignorance) with oppression and tyranny.

O' Master of the World, accept my prayers, that you are the powerful over everything. O' My Lord send Your blessings and greetings on the uprising guardian and the son of your guardians, whose obedience you made obligatory upon the creation, who you made their right a duty upon the people and kept away the uncleanness from them and worlds pure and made them infallible from any defect and sin.

O' My Lord, support Your religion with him (Imām of the time) and give victory to his friends, followers and supporters and make us of them (his followers and friends). O' My Lord, protect his holiness from the evil of any oppressor and tyrant and from the evil of all your creatures and guard his holiness from the front, back, right, and left (events around the world) and protect him from being reached to by any harm, and in protecting him, protect the Prophet and his descendants (in reality, by protecting him, his teachings to the people are protected and saved).

Support his friends and supporters, and deprive and humiliate his oppressors, destroy the oppressors and tyrants of infidelity and by his sword, destruct the hypocrites, infidels and all the atheists in the east and west of the earth, and in the land and sea, and by his appearance, fill the earth with justice and by (his sword) reveal the reality of the pure religion of Your Prophet, peace be upon him and his descendants.

O' My Lord, make me of his friends, supporters, and followers. Make me see what the Prophet's descendants hoped for (of the victory of the truth over falsehood, and the people of faith over infidelity, and the dignity and honor of Islām and the Muslims) and what they hope for their enemies (of humiliation, torture and disgrace), make me see all of that.

O' You the True God and Eternal being, grant me my prayers, O' Possessor of Majesty and Greatness. O' Most Merciful of the Merciful!"



# DUĀ' TAWASSUL[5]

This duā' is one of the most well-known ways of seeking help and assistance of Allāh (Glorified and Exalted is He) through the personages of the Prophet of Islām, his daughter, Fāṭimh al-Zahrā, peace be upon her, and the twelve Imāms form the Ahl al-Baīt. There are various forms of this duā', which one can refer to books such as Mafātiḥ al-Jinān for, if need be.

It has been mentioned by 'Allamāh Majlisī (may Allāh be pleased with him) that he has stated that in the various books of supplication, this Duā' has been narrated from Muḥammad ibn Bābawiyah that Duā' Tawassul has been given to us from the A'immah (peace be upon all of them) and continues by saying that there is no instance in which he was in a difficulty and he read this Duā, and almost immediately, his prayers were answered.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(أَللَّهُمَّ إِنِّي أَسْئَلُكَ وَ أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ يَا أَبَا الْقَاسِمِ يَا رَسُولَ اللهِ يَا إِمَامَ الرَّحْمَةِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ

[5] It has been recommended by our A'immah (Peace be upon them) to recite this Duā' every Tuesday night or at any time when one is in need of something.

وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا الْحَسَنِ يَا أَمِيرَ الْمُؤْمِنِينَ يَا عَلِيَّ بْنَ أَبِي طَالِبِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا و مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ و قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا فَاطِمَةَ الزَّهْرَاءِ يَا بِنْتَ مُحَمَّدٍ يَا قُرَّةَ عَيْنَ الرَّسُولِ يَا سَيِّدِتَنَا وَ مَوْلاَتَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكِ إِلى اللهِ وَ قَدَّمْنَاكِ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهَةً عِنْدَ اللهِ إِشْفَعِي لَنَا عِنْدَ اللهِ. يَا وَجِيهَةً عِنْدَ اللهِ إِشْفَعِي لَنَا عِنْدَ اللهِ)

(يَا أَبَا مُحَمَّدٍ يَا حَسَنَ بْنَ عَلِيٍّ أَيُّهَا الْمُجْتَبَي يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا عَبْدِ اللهِ يَا حُسَيْنَ بْنَ عَلِيٍّ أَيُّهَا الشَّهِيدُ يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ الْحُسَيْنِ يَا زَيْنَ الْعَابِدِينَ يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ أَيُّهَا الْبَاقِرُ يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا عَبْدِ اللهِ يَا جَعْفَرَ بْنَ مُحَمَّدٍ أَيُّهَا الصَّادِقُ يَبْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا الْحَسَنِ يَا مُوسى بْنَ جَعْفَرٍ أَيُّهَا الْكَاظِمُ يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ مُوسى أَيُّهَا الرِّضَا يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

(يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ أَيُّهَا التَّقِيُّ الْجَـوَادُ يَـابْنَ رَسُـولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِهِ يَـا سَـيِّدِنَا وَ مَوْلاَنَـا إِنَّـا تَوَجَّـهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْـنَ يَـدَي حَاجَاتِنَـا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيـهاً عِنْـدَ اللهِ إِشْـفَعْ لَنَا عِنْـدَ اللهِ)

(يَا أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ مُحَمَّـدٍ أَيُّـهَا الْـهَادِيُ النَّقِـيُّ يَـابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِـهِ يَـا سَـيِّدِنَا وَ مَوْلاَنَـا إِنَّـا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَـاكَ بَيْـنَ يَـدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَـا وَجِيـهاً عِنْـدَ اللهِ إِشْفَعْ لَنَا عِنْـدَ اللهِ)

( يا أَبَا مُحَمَّدٍ يَا حَسَنَ بْنَ عَلِيٍّ أَيُّهَا الزَّكِـيُّ الْعَسْـكَرِيُّ يَـابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلى خَلْقِـهِ يَـا سَـيِّدِنَا وَ مَوْلاَنَـا إِنَّـا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَـاكَ بَيْـنَ يَـدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَـا وَجِيـهاً عِنْـدَ اللهِ إِشْفَعْ لَنَا عِنْـدَ اللهِ)

(يَا وَصِيَّ الْحَسَنِ وَ الْخَلَفَ الْحُجَّةَ أَيُّهَا الْقَائِمُ الْمُنْتَظَرُ الْمَهْدِيُّ يَابْنَ رَسُولِ اللهِ يَا حُجَّةَ اللهِ عَلَى خَلْقِهِ يَا سَيِّدِنَا وَ مَوْلاَنَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلى اللهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَي حَاجَاتِنَا يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ. يَا وَجِيهاً عِنْدَ اللهِ إِشْفَعْ لَنَا عِنْدَ اللهِ)

*One should then ask for his/her wishes and desires from Allāh (Glorified and Exalted is He), and Insha-Allāh, they will be fulfilled. One should then continue, and say:*

(يَا سَادَتِي وَ مَوَالِيَّ إِنِّي تَوَجَّهْتُ بِكُمْ أَئِمَّتِي وَ عُدَّتِي لِيَوْمِ فَقْرِي وَ حَاجَتِي إِلى اللهِ وَ تَوَسَّلْتُ بِكُمْ إِلى اللهِ وَاسْتَشْفَعْتُ بِكُمْ إِلى اللهِ فَاشْفَعُوا لِي عِنْدَ اللهِ وَاسْتَنْقِذُونِي مِنْ ذُنُوبِي عِنْدَ اللهِ فَإِنَّكُمْ وَسِيلَتِي إِلى اللهِ وَ بِحُبِّكُمْ وَ بِقُرْبِكُمْ أَرْجُو نَجَاةً مِنَ اللهِ فَكُونُوا عِنْدَ اللهِ رَجَائِي يَا سَادَتِي يَا أَوْلِيَاءَ اللهِ صَلَّى اللهُ عَلَيْهِمْ أَجْمَعِينَ وَ لَعَنَ اللهُ أَعْدَاءَ اللهِ ظَالِمِيهِمْ مِنَ الأَوَّلِينَ وَ الآخِرِينَ آمِينَ رَبَّ الْعَالَمِينَ)

*Translation:* "In the Name of Allāh, the Most Beneficent, the Most Merciful. O' Allāh, I beseech Thee, and turn towards Thee, through Thy Prophet, the Prophet of Mercy, Muḥammad, may Allāh Bless him and his Progeny, and grant them peace. O' Abū al-Qāsim, O' Messenger of Allāh O' guide of mercy, O' intercessor of the community, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before

Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā al-Ḥassan, O' Commander of the Faithful, O' 'Alī, son of Abū Ṭālib, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Fāṭimah al-Zahrā, O' daughter of Muḥammad, O' Joy to the eye of the Prophet, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā Muḥammad, O' Ḥassan, son of 'Alī, O' elected one O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā 'Abdillāh, O' Ḥusayn, son of 'Alī, O' Martyr O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā Muḥammad, O' 'Alī, son of al-Ḥusayn, O' Zaīn al-'Abidīn, O' Prostrator before Allāh, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā Ja'far, O' Muḥammad, son of 'Alī, O' most knowledgeable one, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open

need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā 'Abdillāh, O' Ja'far, son of Muḥammad, O' truthful one, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā al-Ḥassan, O' Mūsā, son of Ja'far, O' tranquil one, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā al-Ḥassan, O' 'Alī, son of Mūsā, O' devoted one, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā Ja'far, O' Muḥammad, son of 'Alī, O' generous Taqi' and pious one, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā al-Ḥassan, O' Ali, son of Muḥammad, O' guide (Hādī) and pure one (Naqī), O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' Abā Muḥammad, O' Ḥassan, son of 'Alī, O' wise one and Warrior, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over

mankind, O' our chief, O' our master, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' inheritor of al-Ḥassan, O' successor, O' upright one, O' Proof, O' awaited upriser, O' Mahdī, O' descendant of the Messenger of Allāh, O' decisive argument of Allāh over mankind, We turn towards thee, seek thy intercession and advocacy before Allāh, we put before you our open need, O' intimate of Allāh, Stand by us when Allāh sits in judgement over us.

O' my chiefs, O' my masters, I turn to Allāh through you, O' my Imams, my supporters on the days of my destitution. I seek your advocacy before Allāh, I request you to speak in my favour before Allāh, obtain pardon for me from Allāh, and deliver me from my sins, through my love of you and nearness to you, obtain deliverance for me from Allāh. O' my chiefs, O' close friends of Allāh, may Allāh bless all of them, and curse the enemies of Allāh who have oppressed them and will oppress them. So be it, O' Lord of the worlds."



# DUĀ’ NUDBAH

This Duā’, is one of the most important and famous Duā’ from the Infalliable Imāms. The word Nudbah means “lamentation” and in this Duā’, we are mourning and wailing due to the Ghaībat of our Imām (May Allāh hasten his reappearance).

Sadir Seirafi, a distinguished companion of Imām Ja’far as-Ṣādiq (peace be upon him) says that along with three other companions, they visited the Imām (peace be upon him). They saw him in a very sad and sorrowful condition, sitting on the ground. He was crying and moaning just like a mother who had lost her dear son, and was saying:

“My Master, your occultation has snatched away sleep from my eyes, has taken away my concentration, and has deprived me of tranquility of the heart.

My Master, your occultation has surrounded me with a tragic suffering due to which I can never find sympathy and consolation. Due to the loss of friends, one after the other, our gathering is breaking.

Calamities, hardships, difficulties and disasters have so much pained my heart that I do not feel the tears of my eyes and the yellings and cryings of my heart. Yet other severe and unbearable sufferings are imagined that one more difficult and fragile than the previous ones.”

Sadir says, “Calamity stuck us and our hears became full of sadness and sorrows for the Imām (peace be upon him). We presumed that an unpleasant event had made the Imam – this mountain of patience and forbearance – in such a lamenting and mournful condition.” We said, “O

Son of the best of Mankind! May Allāh not make you cry. For what reason are you weeping in such a manner?"

His holiness heaved a sad sigh from his afflicted heart and said, "This morning, I was looking at the "Book of Jafr", the book of knowledge of the various events that will occur until the day of Qiyamat which has been assigned and made exclusive to Muḥammad (peace be upon him and his family) and his successors. It contains information on the birth, occultation, delay in reappearance and the longevity of al-Mahdī (peace be upon him). It also contains news on the sufferings of the believers during his occultation and the various doubts and uncertainties which will arise in their hearts due to the prolongation of the occultation and even mentions that a majority of them will leave aside Islam and our Wilāyah and will not care about religion. Due to thinking of theses things, grief and sadness have overpowered me..."[6]

This Duā' is to be recited on the Four 'Eīd days, which are 'Eīd al-Adhā, 'Eīd al-Fiṭr, 'Eīd al-Ghadīr and the Day of Jumu'ah. During this Duā', by concentration, asking for forgiveness and reciting Ṣalawāt, we wash away our sins and remove the obstacles which are stopping the granting of our Duā. Then, with full attention, in a weeping state, we call upon our Imām in the same way as our sixth Holy Imām used to do, when he taught us this Duā'. We cry and recite Nudbah on the Ghaībat and being far away from our Imām. We request Allāh to hasten his reappearance and thus end the corruption and injustice in this world. May the Almighty Allāh have mercy upon all of us in this time of grief and sorrow.

[6] Kamāl ad-Dīn, Pg. 352-357 / Ghaībat at-Tusī, Page 104-108

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنا مُحَمَّدٍ نَبِيِّهِ وَالِهِ وَسَلَّمَ تَسْلِيماً أَللَّهُمَّ لَكَ الْحَمْدُ عَلَى ما جَرَى بِهِ قَضاؤُكَ فِي أَوْلِيائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ ما عِنْدَكَ مِنَ النَّعِيمِ الْمُقِيمِ الَّذِي لا زَوالَ لَهُ وَلاَ اضْمِحْلالَ بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجاتِ هذِهِ الدُّنْيا الدَّنِيَّةِ وَزُخْرُفِها وَزِبْرِجِها فَشَرَطُوا لَكَ ذلِكَ وَعَلِمْتَ مِنْهُمُ الْوَفاءَ بِهِ فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيَّ وَالثَّناءَ الْجَلِيَّ وَأَهْبَطْتَ عَلَيْهِمْ مَلائِكَتَكَ وَكَرَّمْتَهُمْ بِوَحْيِكَ وَرَفَدْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ وَالْوَسِيلَةَ إِلَى رِضْوانِكَ فَبَعْضٌ أَسْكَنْتَهُ جَنَّتَكَ إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا وَبَعْضٌ حَمَلْتَهُ فِي فُلْكِكَ وَنَجَّيْتَهُ وَمَنْ امَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلاً وَسَأَلَكَ لِسانَ صِدْقٍ فِي الآخِرِينَ فَأَجَبْتَهُ وَجَعَلْتَ ذلِكَ عَلِيّاً وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيماً وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِدْءاً وَوَزِيراً وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبٍ وَاتَيْتَهُ الْبَيِّناتِ وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ وَكُلٌّ شَرَعْتَ لَهُ شَرِيعَةً وَنَهَجْتَ لَهُ مِنْهاجاً وَتَخَيَّرْتَ لَهُ أَوْصِياءَ مُسْتَحْفِظاً بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةٍ إِلَى مُدَّةٍ إِقامَةً لِدِينِكَ وَحُجَّةً عَلَى عِبادِكَ وَلِئَلاَّ يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبَ الْباطِلُ عَلَى أَهْلِهِ وَلا يَقُولَ أَحَدٌ لَوْ لاَ أَرْسَلْتَ إِلَيْنَا رَسُولاً مُنْذِراً وَأَقَمْتَ لَنا عَلَماً هادِياً فَنَتَّبِعَ اياتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى إِلَى أَنِ انْتَهَيْتَ بِالأَمْرِ

إِلَى حَبِيبِكَ وَنَجِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَكانَ كَمَا انْتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ وَصَفْوَةَ مَنِ اصْطَفَيْتَهُ وَأَفْضَلَ مَنِ اجْتَبَيْتَهُ وَأَكْرَمَ مَنِ اعْتَمَدْتَهُ قَدَّمْتَهُ عَلَى أَنْبِيائِكَ وَبَعَثْتَهُ إِلَى الثَّقَلَينِ مِنْ عِبادِكَ وَأَوْطَأْتَهُ مَشارِقَكَ وَمَغارِبَكَ وَسَخَّرْتَ لَهُ الْبُراقَ وَعَرَجْتَ بِرُوحِهِ إِلَى سَمائِكَ وَأَوْدَعْتَهُ عِلْمَ ما كانَ وَما يَكُونُ إِلَى انْقِضاءِ خَلْقِكَ ثُمَّ نَصَرْتَهُ بِالرُّعْبِ وَحَفَفْتَهُ بِجَبْرَائِيلَ وَمِيكائِيلَ وَالْمُسَوِّمِينَ مِنْ مَلائِكَتِكَ وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ وَذلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مُبَوَّأَ صِدْقٍ مِنْ أَهْلِهِ وَجَعَلْتَ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً وَهُدىً لِلْعالَمِينَ فِيهِ اياتٌ بَيِّناتٌ مَقامُ إِبْراهِيمَ وَمَنْ دَخَلَهُ كانَ امِناً وَقُلْتَ إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ صَلَواتُكَ عَلَيْهِ وَالِهِ مَوَدَّتَهُمْ فِي كِتابِكَ فَقُلْتَ قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ الْمَوَدَّةَ فِي الْقُرْبى وَقُلْتَ ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ وَقُلْتَ ما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلاَّ مَنْ شاءَ أَنْ يَتَّخِذَ إِلَى رَبِّهِ سَبِيلاً فَكانُوا هُمُ السَّبِيلَ إِلَيْكَ وَالْمَسْلَكَ إِلَى رِضْوانِكَ فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقامَ وَلِيَّهُ عَلِيَّ بْنَ أَبِي طالِبٍ صَلَواتُكَ عَلَيْهِما وَالِهِما هادِياً إِذْ كانَ هُوَ الْمُنْذِرَ وَلِكُلِّ قَوْمٍ هادٍ فَقالَ وَالْمَلأُ أَمامَهُ مَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ أَللَّهُمَّ والِ مَنْ والاهُ وَعادِ مَنْ عاداهُ وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَقالَ مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ وَقالَ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ واحِدَةٍ

وَسائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى وَأَحَلَّهُ مَحَلَّ هارُونَ مِنْ مُوسَى فَقَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إِلاَّ أَنَّهُ لا نَبِيَّ بَعْدِي وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نساءِ الْعالَمِينَ وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ وَسَدَّ الأَبْوابَ إِلاَّ بابَهُ ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ فَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بابُها فَمَنْ أَرادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِها مِنْ بابِها ثُمَّ قَالَ أَنْتَ أَخِي وَوَصِيِّي وَوارِثِي لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَسِلْمُكَ سِلْمِي وَحَرْبُكَ حَرْبِي وَالإِيْمانُ مُخالِطٌ لَحْمَكَ وَدَمَكَ كَما خالَطَ لَحْمِي وَدَمِي وَأَنْتَ غَداً عَلَى الْحَوْضِ خَلِيفَتِي وَأَنْتَ تَقْضِي دَيْنِي وَتُنْجِزُ عِداتِي وَشِيعَتُكَ عَلَى مَنابِرَ مِنْ نُورٍ مُبْيَضَّةً وُجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ جِيرانِي وَلَوْلا أَنْتَ يا عَلِيُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي وَكانَ بَعْدَهُ هُدَىً مِنَ الضَّلالِ وَنُوراً مِنَ الْعَمَى وَحَبْلَ اللَّهِ الْمَتِينَ وَصِراطَهُ الْمُسْتَقِيمَ لا يُسْبَقُ بِقَرابَةٍ فِي رَحِمٍ وَلا بِسابِقَةٍ فِي دِينٍ وَلا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَناقِبِهِ يَحْذُو حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِما وَيُقاتِلُ عَلَى التَّأْوِيلِ وَلا تَأْخُذُهُ فِي اللَّهِ لَوْمَةُ لائِمٍ قَدْ وَتَرَ فِيهِ صَنادِيدَ الْعَرَبِ وَقَتَلَ أَبْطالَهُمْ وَناوَشَ ذُؤْبانَهُمْ فَأَوْدَعَ قُلُوبَهُمْ أَحْقاداً بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ فَأَضَبَّتْ عَلَى عَداوَتِهِ وَأَكَبَّتْ عَلَى مُنابَذَتِهِ حَتَّى قَتَلَ النَّاكِثِينَ وَالْقاسِطِينَ وَالْمارِقِينَ وَلَمَّا قَضَى نَحْبَهُ وَقَتَلَهُ أَشْقَى الآخِرِينَ يَتْبَعُ أَشْقَى الأَوَّلِينَ لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْهادِينَ بَعْدَ الْهادِينَ وَالأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ

مُجْتَمِعَةٌ عَلَى قَطِيعَةِ رَحَمِهِ و إِقْصاءِ وُلْدِهِ إِلاَّ الْقَلِيلَ مِمَّنْ وَفَى لِرِعايَةِ الْحَقِّ فِيهِمْ فَقُتِلَ مَنْ قُتِلَ وَسُبِيَ مَنْ سُبِيَ وَأُقْصِيَ مَنْ أُقْصِيَ وَجَرَى الْقَضاءُ لَهُمْ بِما يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ إِذْ كَانَتِ الأَرْضُ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِه وَالْعاقِبَةُ لِلْمُتَّقِينَ وَسُبْحانَ رَبِّنا إِنْ كَانَ وَعْدُ رَبِّنا لَمَفْعُولاً وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ فَعَلَى الأَطايِبِ مِنْ أَهْلِ مُحَمَّدٍ وَعَلِيٍّ صَلَّى اللَّهُ عَلَيْهِمَا وَالِهِما فَلْيَبْكِ الْباكُونَ وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ وَلِمِثْلِهِمْ فَلْتُذْرَفِ الدُّمُوعُ وَلْيَصْرُخِ الصَّارِخُونَ وَيَضِجَّ الضَّاجُّونَ وَيَعِجَّ الْعاجُّونَ أَيْنَ الْحَسَنُ أَيْنَ الْحُسَيْنُ أَيْنَ أَبْناءُ الْحُسَيْنِ صالِحٌ بَعْدَ صالِحٍ وَصادِقٌ بَعْدَ صادِقٍ أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ أَيْنَ الْخِيَرَةُ بَعْدَ الْخِيَرَةِ أَيْنَ الشُّمُوسُ الطَّالِعَةُ أَيْنَ الأَقْمارُ الْمُنِيرَةُ أَيْنَ الأَنْجُمُ الزَّاهِرَةُ أَيْنَ أَعْلاَمُ الدِّيْنِ وَقَواعِدُ الْعِلْمِ أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لا تَخْلُو مِنَ الْهادِيَةِ أَيْنَ الْمُعَدُّ لِقَطْعِ دابِرِ الظَّلَمَةِ أَيْنَ الْمُنْتَظَرُ لإِقامَةِ الأَمْتِ وَالْعِوَجِ أَيْنَ الْمُرْتَجَى لا زالَةِ الْجَوْرِ وَالْعُدْوانِ أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرائِضِ وَالسُّنَنِ أَيْنَ الْمُتَخَيَّرُ لا عادَةِ الْمِلَّةِ وَالشَّرِيعَةِ أَيْنَ الْمُؤَمَّلُ لا حْياءِ الْكِتابِ وَحُدُودِهِ أَيْنَ مُحْيِي مَعالِمِ الدِّيْنِ وَأَهْلِهِ أَيْنَ قاصِمُ شَوْكَةِ الْمُعْتَدِينَ أَيْنَ هادِمُ أَبْنِيَةِ الشِّرْكِ وَالنِّفاقِ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيانِ وَالطُّغْيانِ أَيْنَ حاصِدُ فُرُوعِ الْغَيِّ وَالشِّقاقِ أَيْنَ طامِسُ اثارِ الزَّيْغِ وَالأَهْواءِ أَيْنَ قاطِعُ حَبائِلَ الْكَذِبِ وَالافْتِراءِ أَيْنَ مُبِيدُ الْعُتاةِ

وَالْمَرَدَةِ أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنادِ وَالتَّضْلِيلِ وَالإِلْحادِ أَيْنَ مُعِزُّ الأَوْلِياءِ وَمُذِلُّ الأَعْداءِ أَيْنَ جامِعُ الْكَلِمَةِ عَلَى التَّقْوَى أَيْنَ بابُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الأَوْلِياءُ أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الأَرْضِ وَالسَّماءِ أَيْنَ صاحِبُ يَوْمِ الْفَتْحِ وَناشِرُ رايَةِ الْهُدَى أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلاحِ وَالرِّضا أَيْنَ الطَّالِبُ بِدَمِ الْمَقْتُولِ بِكَرْبَلاءَ أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَافْتَرَى أَيْنَ الْمُضْطَرُّ الَّذِي يُجابُ إِذَا دَعَا أَيْنَ صَدْرُ الْخَلائِقِ ذُو الْبِرِّ وَالتَّقْوى أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَلِيٍّ الْمُرْتَضَى وَابْنُ خَدِيجَةَ الْغَرَّاءِ وَابْنُ فاطِمَةَ الْكُبْرَى بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوِقاءُ وَالْحِمَى يابْنَ السَّادَةِ الْمُقَرَّبِينَ يابْنَ النُّجَباءِ الأَكْرَمِينَ يابْنَ الْهُداةِ الْمَهْدِيِّينَ يابْنَ الْخِيَرَةِ الْمُهَذَّبِينَ يابْنَ الْغَطارِفَةِ الأَنْجَبِينَ يابْنَ الأَطايِبِ الْمُطَهَّرِينَ يابْنَ الْخَضارِمَةِ الْمُنْتَجَبِينَ يابْنَ الْقَماقِمَةِ الأَكْرَمِينَ يابْنَ الْبُدُورِ الْمُنِيرَةِ يابْنَ السُّرُجِ الْمُضِيئَةِ يابْنَ الشُّهُبِ الثَّاقِبَةِ يابْنَ الأَنْجُمِ الزَّاهِرَةِ يابْنَ السُّبُلِ الْواضِحَةِ يابْنَ الأَعْلامِ اللاَّئِحَةِ يابْنَ الْعُلُومِ الْكامِلَةِ يابْنَ السُّنَنِ الْمَشْهُورَةِ يابْنَ الْمَعالِمِ الْمَأْثُورَةِ يابْنَ الْمُعْجِزاتِ الْمَوْجُودَةِ يابْنَ الدَّلائِلِ الْمَشْهُودَةِ يابْنَ الصِّراطِ الْمُسْتَقِيمِ يابْنَ النَّبَإِ الْعَظِيمِ يابْنَ مَنْ هُوَ فِي أُمِّ الْكِتابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ يابْنَ الآياتِ وَالْبَيِّناتِ يابْنَ الدَّلائِلِ الظَّاهِراتِ يابْنَ الْبَراهِينِ الْواضِحاتِ الْباهِراتِ يابْنَ الْحُجَجِ الْبالِغاتِ يابْنَ النِّعَمِ السَّابِغاتِ يابْنَ طه وَالْمُحْكَماتِ يابْنَ

يس وَالذَّارِياتِ يابْنَ الطُّوْرِ وَالْعادياتِ يابْنَ مَنْ دَنا فَتَدَلَّى فَكانَ قـــابَ قَوْسَيْنِ أَوْ أَدْنَى دُنُوّاً وَاقْتِراباً مِنَ الْعَلِيِّ الأَعْلَى لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى بَلْ أَيُّ أَرْضٍ تُقِلُّكَ أَوْ ثَرَى أَبِرَضْوَى أَوْ غَيْرِهَا أَمْ ذي طُــوى عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلا تُرَى وَلا أَسْمَعُ لَكَ حَسيساً وَلا نَجْــوى عَزِيزٌ عَلَيَّ أَنْ تُحِيطَ بِكَ دُونِي الْبَلْوَى وَلا يَنالُكَ مِنِّــي ضَجيــجٌ وَلا شَكْوَى بِنَفْسِي أَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنَّا بِنَفْسِي أَنْتَ مِنْ نازِحٍ مـــا نَزَحَ عَنَّا بِنَفْسِي أَنْتَ أُمْنِيَّةُ شائِقٍ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرَا فَحَنَّـــا بِنَفْسِي أَنْتَ مِنْ عَقِيدِ عِزٍّ لا يُسَامَى بِنَفْسِي أَنْتَ مِنْ أَثِيـــلِ مَجْــدٍ لا يُجارَى بِنَفْسِي أَنْتَ مِنْ تِلادِ نِعَمٍ لا تُضاهَى بِنَفْسِي أَنْتَ مِنْ نَصِيـــفِ شَرَفٍ لا يُساوى إِلَى مَتَى أَحارُ فِيكَ يا مَوْلايَ وَإِلَى مَتَى وَأَيَّ خِطــابٍ أَصِفُ فِيكَ وَأَيَّ نَجْوَى عَزِيزٌ عَلَيَّ أَنْ أُجابَ دُونَكَ وَأُناغَى عَزِيزٌ عَلَـيَّ أَنْ أَبْكِيَكَ وَيَخْذُلَكَ الْوَرَى عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ ما جَرَى هَلْ مِنْ مُعِينٍ فَأُطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكاءَ هَلْ مِنْ جَزُوعٍ فَأُساعِدَ جَزَعَــهُ إِذا خَلا هَلْ قَذِيَتْ عَيْنٌ فَساعَدَتْها عَيْنِي عَلَى الْقَذَى هَلْ إِلَيْــكَ يــابْنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى هَلْ يَتَّصِلُ يَوْمُنا مِنْكَ بِعِدَةٍ فَنَحْظَى مَتَى نَرِدُ مَناهِلَكَ الرَّوِيَّةَ فَنَرْوَى مَتَى نَنْتَقِعُ مِنْ عَذْبِ مائِكَ فَقَدْ طالَ الصَّدَى مَتَى نُغادِيكَ وَنُراوِحُكَ فَنُقِرُّ عَيْناً مَتَى تَرانَا وَنَراكَ وَقَدْ نَشَرْتَ لِواءَ النَّصْرِ تُرَى أَتَرَانا نَحُفُّ بِكَ وَأَنْتَ تَؤُمُّ الْمَلأَ وَقَدْ مَلأْتَ الأَرْضَ عَدْلاً وَأَذَقْتَ أَعْــداءَكَ

هَوانَاً وَعِقاباً وَأَبَرْتَ الْعُتاةَ وَجَحَدَةَ الْحَقّ وَقَطَعْتَ دابِـرَ الْمُتَكَبِّرِينَ وَاجْتَثَثْتَ أُصُولَ الظَّالِمِينَ وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ أَللَّـهُمَّ أَنْتَ كَشَّافُ الْكَرْبِ وَالْبَلْوَى وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعَدْوَى وَأَنْتَ رَبُّ الآخِرَةِ وَالدُّنْيَا فَأَغِثْ يا غِياثَ الْمُسْتَغِيثِينَ عُبَيْدَكَ الْمُبْتَلَى وَأَرِهِ سَيِّدَهُ يا شَدِيدَ الْقُوَى وَأَزِلْ عَنْهُ بِهِ الأَسَى وَالْجَوَى وَبَرِّدْ غَلِيلَهُ يا مَنْ عَلَى الْعَرْشِ اسْتَوَى وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى أَللَّهُمَّ وَنَحْنُ عَبِيدُكَ التَّائِقُونَ إِلَى وَلِيِّكَ الْمُذَكِّرِ بكَ وَبِنَبِيِّكَ خَلَقْتَهُ لَنا عِصْمَةً وَمَلاذاً وَأَقَمْتَهُ لَنا قِواماً وَمَعاذاً وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِماماً فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلاماً وَزِدْنا بِذلِكَ يا رَبِّ إِكْراماً وَاجْعَلْ مُسْتَقَرَّهُ لَنا مُسْتَقَرّاً وَمُقاماً وَأَتْمِمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمامَنا حَتَّى تُورِدَنا جِنانَكَ وَمُرافَقَةَ الشُّهَدَاءِ مِنْ خُلَصائِكَ أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالِ مُحَمَّدٍ وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الأَكْبَرِ وَعَلَى أَبِيهِ السَّيِّدِ الأَصْغَرِ وَجَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَى فاطِمَةَ بِنْتِ مُحَمَّدٍ ص (وَعَلَى مَنِ اصْطَفَيْتَ مِنْ ابائِهِ الْبَرَرَةِ وَعَلَيْهِ أَفْضَلَ وَأَكْمَلَ وَأَتَمَّ وَأَدْوَمَ وَأَكْثَرَ وَأَوْفَرَ ما صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيائِكَ وَخِيَرَتِكَ مِنْ خَلْقِكَ وَصَلِّ عَلَيْهِ صَلاةً لا غايَةَ لِعَدَدِها وَلا نِهايَةَ لِمَدَدِها وَلا نَفاذَ لأَمَدِها أَللَّهُمَّ وَأَقِمْ بِهِ الْحَقَّ وَادْحَضْ بِهِ الْباطِلَ وَأَدِلْ بِهِ أَوْلِياءَكَ وَأَذْلِلْ بِهِ أَعْداءَكَ وَصِلِ أَللَّهُمَّ بَيْنَنا وَبَيْنَهُ وُصْلَةً تُؤَدِّي إِلَى مُرافَقَةِ سَلَفِهِ وَاجْعَلْنا مِمَّنْ يَأْخُذُ بِحُجْزَتِهِمْ وَيَمْكُثُ فِي ظِلِّهِمْ

وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ وَالإِجْتِهادِ فِي طاعَتِهِ وَاجْتِنابِ مَعْصِيَتِهِ وَامْنُنْ عَلَيْنا بِرِضاهُ وَهَبْ لَنا رَأْفَتَهُ وَرَحْمَتَهُ وَدُعاءَهُ وَخَيْرَهُ ما نَنالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ وَفَوْزاً عِنْدَكَ وَاجْعَلْ صَلاتَنا بِهِ مَقْبُولَةً وَذُنُوبَنا بِهِ مَغْفُورَةً وَدُعاءَنا بِهِ مُسْتَجاباً وَاجْعَلْ أَرْزاقَنا بِهِ مَبْسُوطَةً وَهُمُومَنا بِهِ مَكْفِيَّةً وَحَوائِجَنا بِهِ مَقْضِيَّةً وَأَقْبِلْ إِلَيْنا بِوَجْهِكَ الْكَرِيمِ وَاقْبَلْ تَقَرُّبَنا إِلَيْكَ وَانْظُرْ إِلَيْنا نَظْرَةً رَحِيمَةً نَسْتَكْمِلُ بِها الْكَرامَةَ عِنْدَكَ ثُمَّ لا تَصْرِفْها عَنَّا بِجُودِكَ وَاسْقِنا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَأْسِهِ وَبِيَدِهِ رَيّاً رَوِيّاً هَنِيئاً سائِغاً لا ظَمَأَ بَعْدَهُ يا أَرْحَمَ الرَّاحِمِينَ.

*Translation:* "In the Name of Allāh, the Most Gracious, and the Most Merciful. Praise is to Allāh, the Lord of the Worlds. And blessings of Allāh be upon our master, Muḥammad (Peace be upon him and his family), His Prophet and on his progeny be greetings and salutations.
O' Allāh (all) praise is for You; for all the matters concerning which Your decree was issued regarding Your friends, those whom You have chosen for Yourself and for Your religion, since You have decided to bestow on them the choicest of your everlasting favors, which neither decline nor decrease. After You took a promise from them to renounce all the stages of this despicable world, and its superficial attractions and allurements. Then they accepted the promise and You did know their fulfillment towards its (promise).

So, You accepted them and brought them near to Yourself; and accorded for them the exalted remembrance and a glowing praise; and You sent down Your angels to them, and honored them by Your inspirations, and helped them with Your knowledge and appointed them as the means of approach to You, and the means towards Your satisfaction.

Then You made some of them dwell in Your Garden, until You sent them out therefrom. And You carried one of them in Your ark, and

rescued him and the one who believed with him by Your Mercy, from destruction; and You selected for Yourself one of them as Your friend; and he requested You to grant him a tongue of truth in the last epoch of the time. Then you granted his wish and you appointed that elevated one; and to one of them, You spoke from a tree a speaking, and appointed his brother his supporter and successor; and You did cause one of them to be born without a father; and You gave him the clear signs and supported him with the Holy Spirit.

And for each one you did enact a religious law. And You assigned a path for him and you selected successors for him. A protector after a protector for a definite period, for establishing Your religion and a proof upon Your servants, lest the truth wanes from its place and falsehood overpowers his progeny. And none can say, *"Why had you not sent unto us a warning messenger, and appointed for us a flag of guidance, then we would have followed Your signs before we suffered failure and disgrace?"*

Till You ended the affair towards Your beloved and Your noble Muḥammad, may the peace of Allāh be upon him and his progeny. Then, he was as You had selected him, leader of whom You have created. And the excellent one of Your selected; and the best one whom You have selected; and the most honored whom You have relied on; You gave him precedence upon Your (other) prophets; and sent him to Thaqalaīn (Jinn and men) from (among) Your servants; and made Your Easts and Wests come under his feet; and harnessed for him the Burāq; and did make him ascend (in both soul and body) towards Your heavens. And you entrusted in him the knowledge of the past and future till the end of your creation.

Then You helped him with Awe, and You surrounded him with Jibrā'īl and Mīkā'īl and the distinguished angels. And You promised him that You would make his religion triumphant over all the religions though the polytheists may be averse to it. And this is after You appointed some of his kindred as his successor, and You appointed for him and them *the first house which has been established for the mankind, the one which is at Becca, a blessing and a guidance for the worlds. In it (are) clear signs; a place of Ibrāhīm; and whoever entered in it was safe.*

And You did say *Verily Allāh intends to keep off from you every kind of impurity, And to purify you people of the house, with a thorough purification.*

Then You assigned reward to Muḥammad, Your peace be upon him and his progeny (with) their love (the love of progeny) in your book. Then You said, *Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.* And you said, *Whatever reward I have asked you, it is for your own good.* And you said, *I ask you not any reward for it except that one who wishes, may adopt the path of his Lord.*

They (Ahl al-Baīt) are the path toward You and the way towards Your satisfaction. When his (the Holy Prophet) days passed, he appointed his successor ʻAlī, son of Abū Ṭālib as a Guide. Your peace be upon them and their progeny. *As he was a Warner – and for every nation there is a guide.* Then he (the Holy Prophet) said before a huge gathering, 'Whomsoever I am his Master, then ʻAlī is his master. O' Allāh be a friend of one who is his friend, and be the enemy of the one who is his enemy and help one who helps him and disgrace one who disgraces him.' And he said, 'Of whomsoever I am his Prophet, then ʻAlī is his chief.' And he said, 'I and ʻAlī are one and from the same tree' and the other people are from different trees.'

And he placed him (ʻAlī) in a position as Harūn was to Mūsā. Then he said to him, 'Your position to me is as Harūn was with Mūsā, except that there will be no Prophet after me.' And he married him to his daughter, the Chief of the Ladies of the Worlds. And he made for him (ʻAlī) lawful whatever was lawful for himself in his Masjid, and he closed all the doors (leading to the Masjid) except the door of his house.

Then he (the Holy Prophet) entrusted to him his knowledge and his wisdom. Then he said, 'I am the city of knowledge and ʻAlī is its gate. Thus, one who wishes to enter the city of knowledge and wisdom, must enter from its gate.' Then he said, 'You are my brother, and successor and inheritor. Your flesh is my flesh and your blood is my blood; peace with you is peace with me, and war with you is like war with me. The faith is mixed with your flesh and your blood as it is mixed with my flesh and my blood. Tomorrow you will be my successor at the pond of Kauthar, and you will pay my debts and you will fulfil my promises. Your Shīas (followers) will be sitting on the pulpits of light, their bright faces surrounding me in the Heaven and they will be my neighbors.'

And (he said), 'O 'Alī, had you not been there, the believers would not have been recognized after me.' And he was a guidance (to prevent people) from deviation after him (the Holy Prophet) and a light from the darknesss and the strong rope of Allāh and His Right Path. Neither his proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone), nor his preceding in religion. And no one can overtake any virtues from amongst his (the Prophets) virtues.

He ('Alī) followed the path of the Messenger, may the blessings of Allāh be upon both of them and their progeny. And he fought (on the basis of) interpretation, and he cared not any blame of any rebuker in the way of Allāh. Indeed, he spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves. Then he filled the hearts of them (fighters) of Badr, Khaībar, Hunaīn, and of others with a hatred and malice.

Then they rose in enmity, against him and they attacked to fight against him. Till (such time) that he killed the oath breakers of allegiance, the Unjust and the Renegades. And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him. The order of the Messenger of Allāh, peace of Allāh be upon him and his Progeny, was not obeyed about the Imāms, one after the other.

The Ummah was insistent on bearing enmity against him. They joined together to cut off his ties of relation, and throwing away his children (from successorship). Except a few from the believers, who remained faithful in observing their (Ahl al-Baīt's) rights. Then some of them were killed, and some were taken into captivity, and some were exiled. And the decree was to pass for them; with this hope that the best reward is in it.

*Since the Earth belongs to Allāh, He gives it to whomsoever He wishes from amongst His servants. And the end is (only) for those who guard against evil. And glorious is our Lord; Verily the promise of our Lord is certainly to be fulfilled. And Allāh never goes against His promise; and he is the All Mighty, All Wise.*

Then upon the purified ones of the purified ones of the progeny of Muḥammad and 'Alī, may the Peace of Allāh be upon both of them and their progeny. The bewailers should cry and the wailers should wail about

them. And for such people like them the tears should flow, and the clamourers should clamor and the mourners should mourn in a heart-rending manner:

Where is Ḥassan? Where is Ḥusayn? Where are the children of Ḥusayn? The Righteous after the righteous? The truthful after the truthful? Where is the path after the path (of righteousness)? Where are the virtuous people after the virtuous ones? Where are the rising Suns? Where are the luminous Moons? Where are the brilliant Stars? Where are the Emblems of the Faith and the Basis of Knowledge? Where is Baqīatullāh which (the world) can not be devoid from (the presence of) the guided progeny?

Where is the one ready to annihilate the oppressors? Where is the Awaited one for straightening the crookedness and dishonesty? Where is the Expected (Imām al-Mahdī), who will abolish oppression and transgression? Where is the one stored for reviving the obligatory command, and the Sunnah (of the Holy Prophet)? Where is the selected one for resuscitating (the reality) of the nation and of the religion? Where is the expected one for enlivening the Book and its limits? Where is the Enlivener of the facts of religion and its adherents?

Where is the Breaker of the might of the transgressors? Where is the Destroyer of the edifices of polytheism and hypocrisy? Where is the Destroyer of the followers of transgression, disobedience and rebellion? Where is the Eradicator of the branches of errors and disputes? Where is the Destroyer of the signs of (dvil) disease and egoistic tendencies? Where is the Severer of the cords of falsehood and calumniation? Where is the Destroyer of the vicious and disobedient people? Where is the Eradicator of the follower of obstinacy and misguidance and the renegade? Where is the one who honors the friends and debases the enemy?

Where is the Accumulator of the words of piety? Where is the Gate of Allāh, through which all should enter? Where is the Countenance of Allāh through which the friends attend toward him? Where is the Means, which is stretching from the Earth to the sky? Where is the Master of the Day of Victory, and the one who will spread the flag of guidance? Where is the uniter of the companions of virtue and divine pleasure? Where is

the Avenger of the blood of prophets and the children of the prophets? Where is the seeker of revenge for the blood of the Martyred ones of Karbalā? Where is the Triumphant one (who will overcome) over one who transgressed against him and maligned him?

Where is the distressed one who will be answered when he supplicates? Where is the President of all creatures, who is both the beneficent and God fearing? Where is the son of the chosen (al-Muṣṭafā) Prophet, and the son of ʻAlī al-Murtaḍa? And the son of Khadīja al-Gharra (The Luminous) and the son of Fāṭimah al-Kubrā (The Great)? May my father and my mother and my self be sacrificed for your safety and protection.

O' son of the masters, the favorite ones. O' son of the noble ones, the honored ones. O' son of the guides and the divinely guided ones. O' son of the preferred refined ones. O' son of the Magnanimous ones of the purest descent. O' son of the most righteous. O' son of the benevolent selected ones. O' son of the generous honored ones. O' son of the luminous moons. O' son of the shining lights. O' son of the piercing meteors. O' son of the bright stars. O' son of the clear paths. O' son of the clear signs. O' son of the perfect Knowledge. O' son of the well known examples of conduct. O' son of the recorded knowledge. O' son of the living miracles. O' son of the obvious proofs. O' son of the straight path. O' son of the mighty tidings. O' son of the one who is pronounced the most exalted the most wise in the Umm al-Kitāb by Allāh. O' son of the signs and the clear proofs. O' son of the apparent proofs. O' son of the brilliant and clear proofs. O' son of the conclusive evidences. O' son of the abundant bounties.

O' son of the Ṭā Ḥa and clear verses. O' son of the Yā Sīn (Holy Prophet) and Dhāriyāt. O' son of the Tūr (Mount) and ʻĀdiyāt (the Charger). O' son of *the one who drew near, then he suspended, so he was the measure of two bows or still closer*. This is the most near position to the All Highest.

Would that I know where your state of being far is settled. Or which earth of soil has embraced you; is it in the mountain of Raḍwā or the other mountain, or in Dhī Ṭuwā? It is intolerable for me that I see the people but do not see you. And neither do I hear a sigh of breath nor (any) whispering from you. It is intolerable for me that you are

surrounded by calamities and that neither my plaintive cry not my complaint reaches you. May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.

May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us. May (I) myself be sacrificed for you who is the goal of aspirations of every faithful man and woman who desires you, remembers and moans for you. May (I) myself be sacrificed for you who is bound to lofty honor which can never be reached by anyone. May (I) myself be sacrificed for you whose original eminence can not be equaled. May (I) myself be sacrificed for you who is the ancestral bounty which can not be resembled. May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible.

How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you)? It is intolerable for me to talk and receive a reply from persons other than you. It is intolerable for me that I cry for you while all others forsake you. It is intolerable for me that this (isolation) befalls you instead of befalling others. Is there any helper with whom I may prolong my lamentation and weeping? Is there any mourner with whom I may join when he mourns alone? Is there any eye weeping of a thorn, that my eye may sympathize with it? O' the son of Aḥmad! Is there a way through which you may be met?

May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams for drink, with which to quench our thirst for you? When shall we get benefit of your sweet water, for already the thirst has lasted too long? When shall we spend morning and evening with you to delight out eyes with a glance (at you)? When shall you see us and we shall see you; then you shall be seen unfurling the flag of victory. Will you see us gathered around you and you are leading all the people.

Then already you have filled the earth with justice and have made your enemies taste the disgrace (of defeat) and retribution. And you have destroyed rebels and deniers of the truth. And you have annihilated the last remains of the arrogance and uprooted the foundation of the unjust people. Then we say, Praise be to Allāh, Lord of the Worlds.

O' Allāh, you are the Remover of agonies and calamities, and You are the one from whom I seek help then with you is the sanctuary. And You are Lord of the Hereafter and this world, so help O' helper of those who seek help, your poor afflicted servant. And show him his Master' O' Severer of strength and through him (Imām Zamān), remove his (Your servant's) grief and sorrow. And cool the burning of his hurt, O' you who is firm in the Heavenly throne of power and towards Whom is the return and ultimate end.

O' Allāh! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet. He whom You created for us as our savior and defender, and set him for us as a protector and refuge and appointed him a leader (Imām) for the true believers amongst us. So convey to him our greetings and salutations, and increase honor because of this (greeting) O' Lord.

And make his abode (in paradise) also a home and halting place for us, and complete Your favors by appointing him as our guide. Till You make us enter Your paradise; and (bestow on us) the companionship of the martyrs from amongst those of Your adorers.

O' Allāh bestow Your blessings upon Muḥammad and the progeny of Muḥammad. And bless his grandfather, Muḥammad and Your Messenger the elder Master, and upon his father ('Alī) the younger Master. And his grandmother, the great truthful daughter of Muḥammad; and upon whom you have selected from among his virtuous ancestors. And on him (Imām al-Mahdī) (bestow) the best, plentiful, most, perfect, everlasting and the most numerous of blessings.

Whatever You have bestowed on any of your virtuous and chosen ones from among Your creatures. And favor him with endless and countless blessings which never end nor have a limit. O' Allāh! And through him set up the truth, and make the falsehood vanish, and prepare the victory for Your friends and disgrace Your enemies through him!

O' Allāh, set up a relationship between him and us that grants us the honor of the company of his ancestors. And let us be of those who seek their company and reside in their shelter. And help us in fulfilling our dues to him and in striving hard to his obedience and to avoid disobeying him. And grant us his pleasure and bestow on us his affection and his

compassion and his supplication and his goodness, whereby through him we may receive the vastness of Your mercy and success with You.

And for his sake, let our prayers be accepted, and for his sake, let our sins be forgiven, and for his sake, let our requests be granted. And for his sake, let our sustenance be abundant, and for his sake, let our sadness be relieved, and for his sake, let our wants be granted.

And You turn to us through Your Honored face, and accept our proximity with You. And cast upon us Your merciful look, through which our achievement of honors from You may be perfected, then never deprive us of it by Your generosity. And quench our thirst from the cistern of his (Imām al-Mahdī) grandfather, may Allāh bless him and his progeny, in his own cup and from his own hand.

A sweet, cool, clear, agreeable drink after which no thirst is felt, O' Most Merciful of All."

# SOURCES

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ

أَللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

صَلَوَاتُكَ عَلَيْهِ وَ عَلى آبآئِهِ فِي هَذِهِ

السَّاعَةِ وَ فِي كُلِّ سَاعَةِ وَلِيّاً وَ حَافِظاً

وَ قَائِداً وَ نَاصِراً وَ دَلِيْلاً وَ عَيْناً حَتَّى

تُسْكِنَهُ اَرْضَكَ طَوْعاً وَ تُمَتِّعَهُ

فِيْهَا طَوِيْلاً.

O' Allāh, be for Your deputy, al-Ḥujjah ibn
al-Ḥassan, May Your Blessings be upon
him and his ancestors, now and at all
times, Master and Protector and Guide
and Helper and Proof and Guard
until he resides peacefully on Your
earth and let him enjoy for a
long time.